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Ordinations

A TRANSLATION *and* EXPLANATION

of the

Rite of Ordination

BY A. BISKUPEK, S.V.D.

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G. W. Card. Mundelein
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To the Reader:

Ordinations have a profound significance for Catholics. The young clerical student sees in them the fulfilment of his youthful visions, the goal of his aspirations and labors during the many years of his college and seminary life. For the happy parents, relatives, and friends of the ordinand they are days awaited with anxious hopefulness, as days of honor and happiness, of abundant reward for all the sacrifices made in behalf of the candidate. But Catholics in general also feel the greatness of these days and rejoice with the happy ones who are led to the altar for ordination. Witness the large numbers of people who hasten to be present at the ordination of a priest or at his first mass! After all, the priest is not ordained for his family or friends alone; he belongs to the people. "Taken from among men, he is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins" (Hebr., 5:1). The honor bestowed upon the priest is honor bestowed upon the whole Catholic people out of whose midst he is taken.

It is for the purpose of keeping alive and increasing this interest in our priesthood that this little book has been prepared. It is intended, in the first place, for the clerical students preparing for the reception of Holy Orders. They must understand and possess the spirit of the priesthood; and nowhere else will they find it portrayed so clearly and impressively as in the Rite of Ordination. The Spirit of God breathes in it, and the guidance of the Holy Ghost is clearly visible in the beauty, vigor, and unction of the instructions, prayers, and ceremonies which give to it its form and substance. Every candidate for the priesthood ought to have the Rite of Ordination placed in his hands, ought to study it and meditate upon it, not only before ordination but also after: "I admonish thee that thou stir

up the grace which is in thee by the imposition of my hands" (II Tim., 1:16).

In the second place, the book is intended for our Catholic people, particularly the parents, relatives, nnd friends of the cleric. They want to know to the full what it means for a beloved boy to rise from Order to Order until he ascends the altar, himself a priest of God. The priesthood is the heart of the Church; but the priest comes from the people. A deeper understanding therefore of the dignity and mission of the priest cannot but increase the general reverence and love for him and add to the happiness of those whom God calls to offer one of their own to His service. How many parents would not do much more to foster priestly vocations among their sons if they had a better knowledge of the profound significance of the priesthood! It is just such an understanding attitude towards priestly vocations that must be developed among our Catholic people in the interest of the salvation of souls; for, to-day, as in the days of Christ, "the harvest is great, but the laborers are few" (Luke, 10:2).

May this purpose be accomplished for the honor and glory of our Divine High Priest, Jesus Christ.

The Sacrament of Holy Orders

CHRIST, our Divine Saviour, united in His person the office of priest, teacher, and king. By the exercise of these three offices He atoned for our sins, taught us what we must believe, and commanded us to observe His laws, that we might thus save our souls. What Christ had done during His earthly life, He wished to be continued to the end of days, as long as there should be human souls to save. For this reason He instituted the sacrament of Holy Orders, by which He conferred upon His apostles His own mission and powers, and ordained that they in turn should transmit them to their successors.

Order signifies the dignity, rank, and spiritual power, as well as the state, to which a person is raised by the reception of Orders. The sacred rite by which Orders are conferred is called ordination.

We speak of Holy Orders, because there is more than one Order. The powers residing in the priesthood may be communicated by degrees, according as the particular needs and conditions of the Church may demand. Of such degrees we have seven, and these are the Orders. Not all Orders are equal as to dignity and importance. There are Major and Minor Orders. They will be spoken of more in detail in the text to follow.

Before a person may receive any Order, he must first be made a cleric. This is done by the reception of the Tonsure.

According to the law of the Church Tonsure and Minor Orders may be conferred during mass as well as outside of mass. Major Orders may be given only during mass. Likewise, candidates for various Orders may be ordained during the same mass. At what particular point of the mass the ordinations are to take place, is stated by the rubrics. It differs according to the day, but it is always between the Introit and the Gospel.

The Ordinations

In addition to this, the law of the Church lays down definite rules as to the days on which ordinations may be conferred, the number of Orders that may be received by a candidate on the same day, the time that must elapse before a cleric may be promoted to a higher Order. Sometimes a dispensation is granted from the observance of these laws. Should this be the case, the dispensation is announced first.

Apart from this exception, ordinations begin with the reading of the *mandate*. If there are candidates for several Orders, the *mandate* is read immediately before the first ordination.

Upon the Bishop's being seated, the Archdeacon calls upon all the ordinands to come forward:

Accedant omnes, qui ordinandi sunt.	Let all those who are to be ordained come forward.

The ordinands rise, go to the altar, and kneel. The Archdeacon now turns to them and in the name of the Bishop reads the mandate:

Reverendissimus in Christo Pater et Dominus, Dominus N., Dei et Apostolicae Sedis gratia Episcopus N., sub excommunicationis poena praecipit, et mandat omnibus, et singulis, pro suscipiendis ordinibus hic praesentibus, ne quis forsan eorum irregularis aut alias a jure, vel ab homine excommunicatus, interdictus, suspensus, spurius, infamis, aut alias a jure prohibitus, sive ex aliena dioecesi oriundus, sine licentia sui Episcopi, aut non descriptus, examinatus, approbatus, et nominatus, ullo pacto audeat ad suscipiendos ordines accedere. Et quod nullus ex ordinatis discedat, nisi Missa finita, et benedictione Pontificis accepta.

The Most Reverend Father and Lord in Christ, His Lordship (Grace, Eminence) N., by the grace of God and the favor of the Apostolic See, Bishop of N., under penalty of excommunication commands that no one shall present himself for ordination who is irregular, excommunicated by law or by his superior, interdicted, suspended, illegitimate, of evil repute or otherwise excluded by law from the reception of Orders; likewise no one who belongs to another diocese without having obtained permission from his Bishop to be ordained here, nor one who has not been registered, examined, accepted, or called by name. Finally, no one is to leave after ordination, before mass is finished and the episcopal blessing has been given.

Now follow the ordinations. The candidates for Tonsure are called by name. All others return to their places;

they will be called again, when the time for their ordination arrives.

The Tonsure

TONSURE, from the Latin *tonsura*, signifies the cutting of the hair as well as the shaven crown worn by clerics as a distinctive mark of their state.

The custom of cutting one's hair, as a sign of renouncing the world and dedicating oneself to the service of God, is very old. During the early centuries of the Christian era the monks were the first to wear the Tonsure. About the fifth century the custom began to be adopted by the clerics, but it was only during the Middle Ages that the Tonsure became obligatory for clerics throughout the Church. In our days the Tonsure is not worn by clerics in some countries — for instance, it is not in the United States, — where Catholics form a minority amidst a non-Catholic population.

Tonsure is not an Order, since no office and no spiritual power is conferred by it; it is a sacred ceremony by which a layman is received into the clerical state.

The word *cleric* is derived from the Greek *kleros*, which means portion or inheritance. In the Old Testament the whole tribe of Levi, by which the clergy of the Catholic Church was typified, was chosen by God Himself to continue the work of Moses, in particular, to take care of the public forms of divine worship among the Israelites. Therefore they received no land as their property but were supported by the rest of the people by the payment of tithes, firstfruits and a definite share of all sacrifices.

In the Book of Numbers, 18:20, the Lord says to Aaron: "You shall possess nothing in their land, neither shall you have any portion among them. I am your portion and inheritance in the midst of the children of Israel." St. Jerome, referring to this passage, thus explains the word *cleric*: "They are called clerics, either because they are the portion of the Lord, or because the Lord is their portion" (*Epist. ad Nepot.*). Clerics are the portion of the Lord because God has chosen them for the clerical state. The Lord is the portion of the clerics because they have accepted the call of God and dedicated themselves to His service. It is for this reason that they renounce the world, that is, the pursuit of secular vocations; but in like manner as the Levites of old, priests are supported by the faithful, the chosen people of the New Testament.

The word *clergy*, strictly speaking, designates all persons who have received the Tonsure, even though they are not priests; however, popular usage commonly restricts its meaning to priests only. The rite speaks of the "First Clerical Tonsure" because it is during the rite, that the candidate is tonsured for the first time; after this, the cleric must have his tonsure shaved as often as it is necessary.

Tonsure may be conferred on any day and at any hour of the day. The candidates present themselves for ordination dressed in a cassock. On their left arm they carry a surplice and in their right hand a burning candle.

THE RITE

The Archdeacon calls the candidates for Tonsure:

Accedant qui promovendi sunt ad primam	Let those who are to be promoted to the first

clericalem tonsuram. N. N. etc.

clerical Tonsure come forward. N. N. etc.

Each candidate, as his name is called, rises, and answers "Adsum" i. e., "Present". When all have been called, they kneel, and the Bishop begins the prayers of the rite:

℣. Sit nomen Domini benedictum.

℟. Ex hoc nunc, et usque in saeculum.

℣. Adjutorium nostrum in nomine Domini.

℟. Qui fecit coelum et terram.

Oremus, fratres carissimi, Dominum nostrum Jesum Christum, pro his famulis suis, qui ad deponendum comas capitum suorum pro ejus amore festinant, ut donet eis Spiritum Sanctum, qui habitum religionis in eis in perpetuum conservet, et a mundi impedimento, ac saeculari desiderio corda eorum defendat; ut, sicut immutantur in vultibus, ita dextera manus ejus virtutis tribuat eis incrementa, et ab omni caecitate spirituali et humana, oculos eorum aperiat, et lumen

℣. Blessed be the name of the Lord.

℟. From henceforth, now, and forever.

℣. Our help is in the name of the Lord.

℟. Who made heaven and earth.

Let us pray, dearly beloved brethren, to the Lord Jesus Christ for these His servants, who for the sake of His love hasten to offer to Him the hair of their heads. May He bestow upon them the Holy Spirit, to preserve in them forever the spirit of piety and secure them against the entanglements of the world and worldly ambition. And as they are changed in outward appearance, may He in His power grant them an increase of virtue, free their eyes from all spiritual blindness

eis aeternae gratiae concedat. Qui vivit et regnat cum Deo Patre in unitate eiusdem Spiritus Sancti Deus, per omnia saecula saeculorum.

and human respect, and forever bestow on them the light of His grace. Who liveth and reigneth with God the Father in the unity of the Holy Ghost, God forever and ever.

The Cutting of the Hair

After the Bishop is seated, the choir begins and continues the following Antiphon and Psalm (Ps., 15:1—5):

ANTIPHON

Tu es, Domine, qui restitues haereditatem meam mihi.

It is Thou, O Lord, who wilt restore to me my inheritance.

PSALM

Conserva me, Domine, quoniam speravi in te: dixi Domino: Deus meus es tu, quoniam bonorum meorum non eges.

Sanctis, qui sunt in terra ejus: mirificavit omnes voluntates meas in eis.

Multiplicatæ sunt infirmitates eorum: postea acceleraverunt.

Non congregabo conventicula eorum de sanguinibus: nec memor ero nominum eorum per labia mea.

Preserve me, O Lord, for I have put my trust in Thee. I have said to the Lord: Thou art my God, for Thou hast no need of my goods.

To the saints who dwell in His land, He hath wonderfully fulfilled all my desires.

Their infirmities were multiplied: then they came in haste.

I will not gather their congregations according to blood, nor will I take their names upon my lips.

The whole Antiphon is repeated:

Tu es, Domine, qui restitues haereditatem meam mihi.

It is Thou, O Lord, who wilt restore to me my inheritance.

While the Psalm is being sung, the ceremony of conferring Tonsure takes places. As each candidate kneels before him, the Bishop cuts some hair from his head, in five places, so as to form a cross: in front and in the back, above the right and left ear, and from the crown of the head. At the same time the Bishop pronounces the following words, which the candidate repeats after him:

Dominus pars haereditatis meae, et calicis mei: tu es, qui restitues haereditatem meam mihi (Ps. 15, 5).

The Lord is the portion of my inheritance and my lot: It is Thou who wilt restore to me my inheritance (Ps., 15:5).

Having tonsured all, the Bishop rises, turns to the candidates, and prays:

Praesta quaesumus omnipotens Deus, ut hi famuli tui, quorum hodie comas capitum pro amore divino deposuimus, in tua dilectione perpetuo maneant; et eos sine macula in sempiternum custodias. Per Christum Dominum nostrum.

Grant, we beseech Thee, Almighty God, that these Thy servants may forever persevere in Thy love, for it is because of their love for Thee that we have tonsured them today. And do Thou keep them forever free from stain. Through Christ our Lord.

℟. Amen.

℟. Amen.

The choir now sings the following Antiphon, and Psalm 23. As soon as they have begun, the Bishop seats himself.

ANTIPHON

Hi accipient benedictionem a Domino: et misericordiam a Deo salutari suo; quia haec est generatio quarentium Dominum.

These shall receive a blessing from the Lord and mercy from God their Saviour, because they are the generation that seeks the Lord.

PSALM

Domini est terra, et plenitudo ejus: orbis terrarum, et universi qui habitant in eo.

The earth and all its fulness is the Lord's: the world and all that dwell therein.

Quia ipse super maria fundavit eum: et super flumina praeparavit eum.

For He hath laid its foundation upon the seas: He hath built it upon the waters.

Quis ascendet in montem Domini? aut quis stabit in loco sancto ejus?

Who shall ascend the mountain of the Lord? or who shall stand in His holy place?

Innocens manibus, et mundo corde; qui non accepit in vano animam suam, nec juravit in dolo proximo suo.

He that is clean of hand and pure of heart. He that hath not spent his life in vain things and hath not sworn deceitfully to his neighbor.

Hic accipiet benedictionem a Domino: et misericordiam a Deo salutari suo.

Such a one shall receive a blessing from the Lord: and mercy from God His Saviour.

Haec est generatio quaerentium eum, quaerentium faciem Dei Jacob.

This is the generation of those who seek Him: who seek the presence of the God of Jacob.

Attollite portas, principes, vestras, et eleva-

Lift up your gates, O ye princes, and be ye

mini portae aeternales: et introibit Rex gloriae.

Quis est iste Rex gloriae? Dominus fortis et potens, Dominus potens in proelio.

Attollite portas, principes, vestras, et elevamini portae aeternales: et introibit Rex gloriae.

Quis est iste Rex gloriae? Dominus virtutum ipse est Rex gloriae.

Gloria Patri, etc.

lifted up, O eternal gates, and the King of glory shall enter in.

Who is this King of glory? The Lord, the Strong and Mighty; the Lord mighty in battle.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates; and the King of glory shall enter in.

Who is this King of glory? The Lord of hosts, He is the King of glory.

Glory be to the Father, etc.

Here the whole Antiphon is repeated.

Hi accipient benedictionem a Domino: et misericordiam a Deo salutari suo quia haec est generatio quarentium Dominum.

These shall receive a blessing from the Lord, and mercy from God their Saviour, because they are the generation that seeks the Lord.

The Bishop rises, turns to the altar, and says:

Oremus. Flectamus genua.

℟. Levate.

Let us pray. Let us bend our knees.

℟. Arise.

Turning to the tonsured, he prays:

Adesto, Domine, supplicationibus nostris, et hos famulos tu-

Hear, O Lord, our humble petition, and vouchsafe to bless these

os bene † dicere dignare, quibus in tuo sancto nomine habitum sacrae religionis imponimus; ut, te largiente, et devoti in Ecclesia tua persistere, et vitam percipere mereantur aeternam. Per Christum Dominum nostrum.

℟. Amen.

Thy servants. In Thy holy name we now invest them with the garb of holy religion. May they, by Thy help, remain faithful in Thy Church and merit to attain life everlasting. Through Christ our Lord.

℟. Amen.

The Investiture with the Surplice

The Bishop now seats himself and invests the candidates with the surplice, saying to each:

Induat te Dominus novum hominem, qui secundum Deum creatus est, in justitia, et sanctitate veritatis.

May the Lord clothe thee with the new man, who is created according to God in justice and true holiness.

The Bishop rises, turns to the candidates, and prays:

Oremus. Omnipotens sempiterne Deus, propitiare peccatis nostris, et ab omni servitute saecularis habitus hos famulos tuos emunda; ut dum ignominiam saecularis habitus deponunt, tua semper in aevum gratia perfruantur; ut, sicut similitudinem coronae tuae eos gestare facimus in capitibus, sic tua virtute haereditatem

Let us pray. Almigthy, Eternal God, have pity on our sins and deliver these Thy servants from all slavery of secular fashions, so that, as they put off the ignominy of worldly dress, they may possess Thy grace forever. And as we grant them to wear the likeness of Thy crown upon their heads, may they, by

subsequi mereantur aeternam in cordibus. Qui cum Patre, et Spiritu Sancto vivis et regnas Deus, per omnia saecula saeculorum.

℟. Amen.

Thy help, merit to attain within their hearts their everlasting inheritance. Who with the Father and the Holy Ghost livest and reignest God, forever and ever.

℟. Amen.

The Bishop seats himself and addresses the candidates as follows:

Filii carissimi, animadvertere debetis, quod hodie de foro Ecclesiae facti estis, et privilegia clericalia sortiti estis; cavete igitur, ne propter culpas vestras illa perdatis; et habitu honesto, bonisque moribus, atque operibus Deo placere studeatis. Quod ipse vobis concedat per Spiritum Sanctum suum.

℟. Amen.

Dearly beloved sons, you should consider that today you have been placed under the jurisdiction of the Church and have received the privileges of clerics. Take care, lest you forfeit them by your fault. Strive to be pleasing to God, by modest dress, becoming demeanor, and good works. May He Himself grant you this by His Holy Spirit.

℟. Amen.

The new clerics are now directed to return to their places.

Minor Orders

THE worthy conduct of divine worship makes necessary many distinct functions which stand in a more or less intimate relation to the central act of divine worship, the holy sacrifice

of the mass. Such functions are, for instance, the care of the house of God, of the utensils and materials needed for the holy sacrifice, the reading of the sacred lessons, the admitting of the people to the services in such a way that the unworthy may be excluded, the supervising the congregation so that due order and reverence may be observed by all, the serving at mass, etc. In ancient times, when the faithful formed small minorities in the midst of a pagan population not well disposed toward Christianity, it was of the utmost importance that such offices should be entrusted to thoroughly reliable men. For this reason special Orders were introduced by the Church, and men were ordained by a sacred rite for the worthy discharge of these offices. At what time this was done cannot be established with certainty. But we know that Pope Cornelius, in a letter written to Fabian, Bishop of Antioch, about the year 250, mentions the four Minor Orders as we have them today. He writes that in the Church of Rome were at the time 46 priests, 7 deacons, 7 subdeacons, 42 acolytes, 52 exorcists, lectors, and porters.

Accordingly, the four Minor Orders are:

The Ostiariate, or the Order of Porters.
The Lectorate, or the Order of Readers.
The Exorcistate, or the Order of Exorcists.
The Acolytate, or the Order of Acolytes.

They are called Minor Orders because of their lesser importance and dignity when compared to Major Orders.

Though at the present time most of the functions of the Minor Orders are performed by laymen, the Orders have remained. They now form a fitting preparation for the Major Orders, and recall the fact that, after all, the priest is the responsible guardian of the house of God and of all the functions performed therein; and that, if others are appointed to assist in these things, the priest must see to it that worthy persons are chosen and that they perform their offices in the proper way.

Minor Orders are not sacraments. The Church in ordaining Minorites confers some of the powers and duties vested in the priesthood upon persons who are not priests. According to the present discipline of the Church, only persons who have the intention of becoming priests are permitted to receive Minor Orders. However, if in the course of time a Minorite changes his mind and decides not to become a priest, he is at liberty to step back without being under any further obligations in consequence of the Orders received.

Minor Orders are conferred on Sundays and Double Feast-days; and also outside of mass but always in the morning. Not more than two Minor Orders may be received on the same day.

The rite of conferring these Orders comprises the following features:

1. The Call. — The candidates are called by name to come forward; they in turn answer, *"Adsum" i. e., "Present"*. This is to show, on the one hand, that the promotion to any ecclesiastical office must come from the ecclesiastical superiors, and on the other hand, that no one is forced to accept such an office but, rather, offers himself of his own free will.

2. The Instruction. — In it the Bishop first states the various duties of the Order, and then points out the particular moral obligations arising from receiving it.

3. The Bestowal of the Order. — This is the essential part of the rite, and consists in the handing over to the candidates of the symbols of their office and in the accompanying words of the Bishop.

4. The Prayer. — It is a prayer for the ordained, that they may faithfully discharge the duties of their office.

The candidates present themselves for ordination dressed as clerics, in cassock and surplice. In their right hand they carry a burning candle.

The Ostiariate

THE word is derived from the Latin, *Ostium* i. e., door. The Ostiarii were the doorkeepers or porters of the Church.

The office was a necessity during the time of persecution. Reliable men were needed to inform the faithful of the place and time of Divine services, to open and lock the doors, to refuse admission to undesirables, to see to it that the proper reverence and respect was shown by the faithful during the liturgical functions. In our days the duties of Porters are usually taken care of by ushers and janitors.

THE RITE

The Call. *The Bishop is seated in the middle of the altar. The Archdeacon calls the candidates:*

Accedant, qui ordinandi sunt ad officium Ostiariorum.

Let those come forward who are to be ordained Porters.

Then their names are called out. Each one, as his name is mentioned, answers, "Adsum" i. e., "Present", *goes to the altar, and kneels.*

The Instruction. *When all are assembled, the Bishop addresses them as follows:*

Suscepturi filii carissimi, officium Ostiariorum, videte, quae in domo Dei agere debeatis. Ostiarium oportet percutere cymbalum, et campanam; aperire Ecclesiam, et sacrarium; et

Dearly beloved sons, you are about to receive the Order of Porters. Behold what you must do in the house of God. The duty of the Porter is to ring the bells, to open the church

librum aperire ei qui praedicat. Providete, igitur, ne per negligentiam vestram, illarum rerum, quae intra Ecclesiam sunt, aliquid depereat: certisque horis domum Dei aperiatis fidelibus; et semper claudatis infidelibus.

and sacristy, and to open the Book for the preacher. Take good care, therefore, lest anything in the church perish through your negligence. Open the house of God to the faithful at the appointed hours, and always have it shut to unbelievers.

Studete etiam, ut, sicut materialibus clavibus Ecclesiam visibilem aperitis, et clauditis; sic et invisibilem Dei domum, corda scilicet fidelium, dictis, et exemplis vestris claudatis diabolo, et aperiatis Deo: ut divina verba, quae audierint, corde retineant, et opere compleant, quod in vobis Dominus perficiat per misericordiam suam.

As you open and shut with material keys the visible church building, so seek to shut to the devil and open to God the invisible temple of God, namely, the hearts of the faithful. Thus they will keep in mind the word of God, which they have heard, and will put it into practice in their works. May the Lord in His mercy accomplish this in you.

The Bestowal of the Office. *The Bishop presents to each the keys of the church. They touch them with their right hands, while the Bishop says:*

Sic agite, quasi reddituri Deo rationem pro iis rebus, quae his clavibus recluduntur.

So fulfil your office as it behooves men who must give an account to God for the things which are kept under these keys.

The Archdeacon or somebody else now conducts the candidates to the door of the church, which they lock and unlock; then to the tower, where the bell rope is handed them and each rings the bell with one stroke. Should there be no tower, or should the tower be too far away or too difficult of ascent, a small bell, placed at the church door, may be used. The candidates are then conducted back to the altar.

Prayer. *The Porters kneel, while the Bishop, turned to the ordained, prays:*

Deum Patrem omnipotentem, fratres carissimi, suppliciter deprecemur, ut hos famulos suos bene † dicere dignetur, quos in officium Ostiariorum eligere dignatus est: ut sit eis fidelissima cura in domo Dei, diebus ac noctibus, ad distinctionem certarum horarum, ad invocandum nomen Domini, adjuvante Domino nostro Jesu Christo, qui cum eo vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum.

℟. Amen.

Dearly beloved brethren, let us fervently beseech God the Father Almighty to † bless these His servants, whom He has deigned to elect to the office of Porters; may they be faithful in their care for the house of God, by day and night, announcing the hours appointed for Divine services, through the help of our Lord Jesus Christ, who liveth and reigneth with Him in the unity of the Holy Ghost, God forever and ever.

℟. Amen.

The Bishop turns to the altar and says:

Oremus.

Let us pray.

The ministers add:

Flectamus genua. — Let us bend our knees.

℟. Levate. — ℟. Arise.

Again he turns to the kneeling clerics and prays:

Domine sancte, Pater omnipotens, aeterne Deus, bene † dicere dignare hos famulos tuos in officium Ostiariorum, ut inter janitores Ecclesiae tuo pareant obsequio, et inter electos tuos, partem tuae mereantur habere mercedis. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum.

Holy Lord, Almighty Father, bless † these Thy servants for the office of Porters, that among the warders of the Church they may be devoted to Thy service and together with Thine elect have a share in Thy reward. Through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, forever and ever.

℟. Amen. — ℟. Amen.

The new Porters are now directed to return to their places, and the candidates for the Lectorate are called, in the same manner as before. If they are the same, they remain kneeling; their names are not called out, and the Bishop proceeds to the next ordination.

The Lectorate

THE word is derived from the Latin *legere*, i. e., to read: a lector is a reader. The principal duty of the reader is to read the lessons of Holy Scripture during the Mass of the Catechumens.

Pagans who desired to embrace the Catholic faith and to that end received instructions in Catholic doctrine, were and still are called catechumens. In ancient times the catechumens were not allowed to assist at the whole mass, but left the church before the Offertory. Until then, they took part together with the baptized in the prayers and instructions. These latter were mostly based upon readings taken from the Holy Bible. The Reader would then first read the text. It must be remembered that the ancient manuscripts were not so easy to read as a modern book. Words were not separated, interpunctuation marks were not used, nor were abbreviations made according to a fixed standard. Reading therefore required a careful preparation in order to be done fluently, distinctly, and correctly.

At the present time it is customary, in some places, for a Reader to read the Epistle during a simple High Mass; but the singing of the Epistle at the solemn High Mass is reserved to the Subdeacon. Readers, however, sing the Prophecies on Holy Saturday and the Saturday before Pentecost.

THE RITE

The Call. *The candidates are called before the altar.*

Accedant qui ordinandi sunt ad officium Lectorum.	Let those come forward who are to be ordained Readers.

The Instruction. *The Bishop, seated before the middle of the altar, addresses as follows the candidates kneeling before him:*

Electi, filii carissimi, ut sitis Lectores in domo Dei nostri, officium vestrum agnoscite, et implete. Potens est enim Deus, ut augeat vobis gratiam perfectionis aeternae.

Dearly beloved sons, chosen to be Readers in the house of God, know well and fulfil your office. God is powerful to give you in increasing measure the grace to attain everlasting perfection.

Lectorem siquidem oportet legere ea quae (vel ei qui) praedicat, et lectiones cantare; et benedicere panem, et omnes fructus novos. Studete igitur verba Dei, videlicet Lectiones sacras, distincte et aperte, ad intelligentiam, et aedificationem fidelium absque omni mendacio falsitatis, proferre; ne veritas divinarum Lectionum incuria vestra, ad instructionem audientium corrumpatur.

The Reader's duty is to read the Scripture text for the preacher, to sing the Lessons, to bless bread and all new fruits. Endeavor, therefore, to read the Word of God, that is, the Sacred Lessons, distinctly and intelligently, without any mistake or falsification, so that the faithful may understand and be edified, and that the truth of the Divine Lessons be not through your carelessness lost for the instruction of the hearers.

Quod autem ore legitis, corde credatis, atque opere compleatis; quatenus auditores vestros,

But what you read with your lips, you must believe in your hearts and practice in

verbo pariter et exemplo vestro, docere possitis.

Ideoque, dum legitis, in alto loco Ecclesiae stetis, ut ab omnibus audiamini, et videamini, figurantes positione corporali, vos in alto virtutum gradu debere conversari; quatenus cunctis, a quibus audimini et videmini, coelestis vitae formam praebeatis; quod in vobis Deus impleat per gratiam suam.

your works; so that you may be able to teach your hearers by word and example.

Therefore, when you read, stand in a high place of the church, so that you may be seen and heard by all. This your bodily position is to signify that your life ought to be on a high plane of virtue, so that you may give the example of a heavenly life to all those by whom you are heard and seen. May God by His grace accomplish this in you.

The Bestowal of the Office. *The Bishop now presents to the candidates the Book containing the Lessons, that is, a Missal, Breviary, or Bible. This they touch with their right hand, while he says:*

Accipite, et estote verbi Dei relatores, habituri, si fideliter et utiliter impleveritis officium vestrum partem cum iis, qui verbum Dei bene administraverunt ab initio.

Receive and be Readers of the Word of God. If you fulfil your office faithfully and profitably, yours will be the reward of those who have duly administered the Word of God from the beginning.

Prayer. *The Bishop rises, turns to the candidates, and says:*

Oremus fratres carissimi, Deum Patrem omnipotentem, ut super hos famulos suos, quos in Ordinem Lectorum dignatur assumere, bene † dictionem suam clementer effundat, quatenus distincte legant, quae in Ecclesia Dei legenda sunt, et eadem operibus impleant. Per Dominum nostrum Jesum Christum Filium suum, qui cum eo vivit, et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

Let us beseech, beloved brethren, God, the Father Almighty, graciously to † bless these His servants whom He deigns to receive into the Order of Readers. May they intelligibly read what is to be read in the Church of God, and practise it in their works. Through our Lord Jesus Christ, His Son, who liveth and reigneth with Him in the unity of the Holy Ghost, God forever and ever. Amen.

The Bishop rises, turns to the altar, and says:

Oremus. Let us pray.

The ministers add:

Flectamus genua. Let us bend our knees.

℟. Levate. ℟. Arise.

Then, turning to the ordained kneeling before him, he prays:

Domine sancte, Pater omnipotens, aeterne Deus, bene † dicere dignare hos famulos tuos in officium Lectorum, ut assiduitate lectionum in-

Holy Lord, Father Almighty, Eternal God, vouchsafe to † bless these Thy servants for the office of Readers. May they by constant

structi sint, atque ordinati; et agenda dicant, et dicta opere impleant, ut in utroque sanctae Ecclesiae exemplo sanctitatis suae, consulant. Per Dominum nostrum Jesum Christum Filium tuum qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

application to reading acquire knowledge and skill, make known the things to be done, and themselves carry out in their works what they announce, so that by the example of holiness in word and deed they may promote the cause of Holy Church Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God forever and ever. Amen.

The Exorcistate

To exorcise means to drive out evil spirits in the name of God. The Exorcistate is the Order in which the cleric receives the power to exorcise persons possessed by the evil spirit.

That the devil may take possession of a human person is clearly testified by Holy Scripture. Our Lord drove out evil spirits, and He bestowed this power also on His apostles and disciples. Even at the present time Holy Church employs exorcisms in the rite of baptism. However, apart from baptism, no cleric, not even a priest, is allowed to exercise this power without a special permission from the Bishop.

The other functions of the Exorcist stand in close relation to the one mentioned. He must see

to it that the holy water never gives out and that it is blessed by the priest in due time. Holy water is used by the faithful to protect themselves against the temptations of the devil. Furthermore, the Exorcist is to assist the faithful in receiving Holy Communion.

THE RITE

The Call. *The candidates are called before the altar in the usual manner:*

Accedant, qui ordinandi sunt ad officium Exorcistarum.

Let the candidates for the Order of Exorcists come forward.

The Instruction. *When all are assembled before the altar, the Bishop addresses them as follows:*

Ordinandi, filii carissimi, in officium Exorcistarum, debetis noscere quid suscipitis. Exorcistam e t e n i m oportet abjicere daemones; et dicere populo, ut, qui non communicat, det locum; et aquam in ministerio fundere. Accipitis itaque potestatem imponendi manum super energumenos, et per impositionem manuum vestrarum gratia Spiritus Sancti, et verbis exorcismi pelluntur spiritus immundi a corporibus obsessis.

Dearly beloved sons, as you are about to be ordained Exorcists, you must understand the office which you assume. The duty of the Exorcist is to cast out devils, to instruct the people so that those who are not to receive Holy Communion may make room for those who are, and to supply the font with water. You receive, therefore, the power to lay your hands upon the possessed; and by the imposition of your hands, the grace of

the Holy Spirit, and the words of the exorcism, the unclean spirits shall be cast out from the bodies of the possessed.

Studete, igitur, ut, sicut a corporibus aliorum daemones expellitis, ita a mentibus, et corporibus vestris, omnem immunditiam, et nequitiam ejiciatis; ne illis succumbatis, quos ab aliis, vestro ministerio, effugatis. Discite per officium vestrum vitiis imperare; ne in moribus vestris aliquid sui juris inimicus valeat vindicare. Tunc etenim recte in aliis daemonibus imperabitis, cum prius in vobis eorum multimodam nequitiam superatis. Quod vobis Dominus agere concedat per Spiritum suum Sanctum.

Therefore, as you cast out devils from others, seek to remove from your own minds and bodies all uncleanness and iniquity, lest you be overcome by those evil spirits whom in virtue of your office you cast out of others. Through the exercise of your office learn to rule over evil habits, lest the enemy detect in your lives anything which he might claim as his own. For then you will consistently command the evil spirits in others when you first overcome their manifold wickedness in yourselves. May the Lord through His Holy Spirit grant that you may accomplish this.

The Bestowal of the Office. *The candidates now come up to the Bishop, and each touches the book which he presents to them, while saying:*

Accipite, et commendate memoriae, et ha-

Receive and commit to memory and have the

bete potestatem imponendi manus super energumenos, sive baptizatos, sive catechumenos.

power to lay your hands upon the possessed, be they baptized or catechumens.

Prayer. *The Bishop rises and prays for the candidates kneeling before him*:

Deum Patrem omnipotentem, fratres carissimi, supplices deprecemur, ut hos famulos suos bene † dicere dignetur in officium Exorcistarum; ut sint spirituales imperatores, ad abjiciendos daemones de corporibus obsessis, cum omni nequitia eorum multiformi. Per unigenitum Filium suum Dominum nostrum, Jesum Christum, qui cum eo vivit, et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

Let us, dearly beloved brethren, humbly beseech God, the Father Almighty, that He may graciously † bless these His servants for the office of Exorcists. May they be spiritual commanders, to cast out of the bodies of the possessed the evil spirits with all their manifold wickedness. Through His only-begotten Son, Jesus Christ, our Lord, who liveth and reigneth with Him in the unity of the Holy Ghost, God forever and ever. Amen.

Turning to the altar, the Bishop says:

Oremus. Let us pray.

The ministers add:

Flectamus genua. Let us bend our knees.

℟. Levate. ℟. Arise.

Turning to the kneeling candidates, he continues:

Domine sancte, Pater omnipotens, aeterne De-

Holy Lord, Father Almighty, Eternal God,

us, bene † dicere dignare hos famulos tuos in officium Exorcistarum; ut per impositionem manuum, et oris officium, potestatem, et imperium habeant spiritus immundos coercendi: ut probabiles sint medici Ecclesiae tuae, gratia curationum virtuteque coelesti confirmati. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit, et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum.

vouchsafe to bless these Thy servants for the office of Exorcists. May they have power and authority, by the imposition of their hands and the word of prayer, to restrain the unclean spirits and be the approved physicians of Thy Church, endowed with the power of healing and with heavenly strength. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God forever and ever.

℟. Amen. ℟. Amen.

Upon the sign given by the Archdeacon, the ordained return to their places.

The Acolytate

THE term is derived from a Greek word which conveys the meaning *to follow, to serve.* The Acolyte's foremost duty and privilege is to serve mass and to carry the light during the liturgical functions.

When, during the times of persecution, the divine services were mostly held at night time and in subterraneous rooms, it was necessary that some men should take care of the lighting. After the

persecutions, the Order was retained in the Church because of the extensive use of light at the divine services and its deep significance. In fact, the Acolytate is the highest of the Minor Orders. At the present time boys generally serve at mass and carry the lights at the divine services, because of the practical impossibility of having ordained Acolytes stationed at every church.

THE RITE

The Call. *The Bishop is seated in the middle of the altar, while the Archdeacon summons the ordinands:*

Accedant qui ordinandi sunt ad officium Acolythorum.

Let those come forward who are to be ordained Acolytes.

The Instruction. *When all are kneeling, the Bishop addresses to them the following exhortation:*

Suscepturi, filii carissimi, officium Acolythorum, pensate quod suscipitis. Acolythum etenim oportet ceroferarium ferre; luminaria Ecclesiae accendere; vinum, et aquam ad Eucharistiam ministrare.

Dearly beloved sons, about to receive the office of Acolytes, consider what it is that you take upon yourselves. The duty of the Acolyte is to carry the candlestick; to take care of the lights of the Church, to administer wine and water at the Eucharistic Sacrifice.

Studete igitur susceptum officium digne implere. Non enim Deo placere poteritis, si lucem Deo manibus prae-

Seek, therefore, to discharge worthily the office received. You cannot be pleasing to God, if, while carrying

ferentes, operibus tenebrarum inserviatis, et per hoc aliis exempla perfidiae praebeatis.

Sed sicut Veritas dicit: Luceat lux vestra coram hominibus, ut videant opera vestra bona, et glorificent Patrem vestrum, qui in coelis est. Et sicut Apostolus Paulus ait: In medio nationis pravae et perversae, lucete sicut luminaria in mundo, verbum vitae continentes. Sint ergo lumbi vestri praecincti, et lucernae ardentes in manibus vestris, ut filii lucis sitis. Abjiciatis opera tenebrarum, et induamini arma lucis. Eratis enim aliquando tenebrae, nunc autem lux in Domino. Ut filii lucis ambulate.

Quae sit vero ista lux, quam tantopere inculcat Apostolus, ipse demonstrat subdens: Fructus enim lucis est, in omni bonitate et justitia et veritate.

the light in your hands, you do the works of darkness and thus give to your fellowmen the example of faithlessness.

Rather, as the Truth says: "Let your light shine before men, that they may see your good works and glorify your Father who is in heaven." And as the Apostle Paul says: "In the midst of a crooked and perverse generation, shine as lights in the world, holding forth the word of life. Therefore, let your loins be girt and burning lamps in your hands, that you may be children of the light. Cast off the works of darkness and put on the armor of light. For you were heretofore darkness, but now light in the Lord. Walk then as children of light."

What is to be understood by that light on which te Apostle insists so much, he himself explains when he adds: "For the fruit of the light is in all goodness, and justice and truth."

Estote igitur solliciti, in omni justitia, bonitate et veritate, ut, et vos, et alios, et Dei Ecclesiam illuminetis. Tunc etenim in Dei sacrificio digne vinum suggeretis, et aquam, si vos ipsi Deo sacrificium, per castam vitam, et bona opera, oblati fueritis. Quod vobis Dominus concedat per misericordiam suam.

Therefore, be fervent in all justice and goodness and truth, that you may enlighten yourselves and others and the Church of God. For then you will worthily minister wine and water at the Divine Sacrifice when you have offered yourselves as a sacrifice to God by a chaste life and good works; which may the Lord in His mercy grant you!

The Bestowal of the Office. *The Bishop now presents to each candidate a candlestick with an unlighted candle. Each one touches both, the candlestick with the thumb, and the candle with the index finger of the right hand, while the Bishop says:*

Accipite ceroferarium cum cereo, et sciatis vos ad accendenda Ecclesiae luminaria mancipari, in nomine Domini.

℟. Amen.

Receive the candlestick and candle, and understand that the service to which you are assigned is to light the lights of the Church, in the name of the Lord.

℟. Amen.

Then an empty cruet is presented to them. They touch it, while the Bishop says:

Accipite urceolum, ad suggerendum vinum et aquam in Eucharistiam

Receive the cruet, to minister wine and water for the Sacrifice of the

sanguinis Christi, in nomine Domini.

℟. Amen.

Blood of Christ, in the name of the Lord.

℟. Amen.

Prayer. *The candidates kneel. The Bishop, turned towards them, prays:*

Deum Patrem omnipotentem, fratres carissimi, suppliciter deprecemur, ut hos famulos suos bene † dicere dignetur in ordine Acolythorum; quatenus lumen visibile manibus praeferentes, lumen quoque spirituale moribus praebeant: adjuvante Domino nostro Jesu Christo, qui cum eō et Spiritu Sancto vivit, et regnat Deus, per omnia saecula saeculorum.

℟. Amen.

Dearly beloved brethren, let us humbly beseech God, the Father Almighty, to † bless these His servants for the Order of Acolytes, that as they carry the material light in their hands, they may also send forth a spiritual light by their conduct, through the help of our Lord Jesus Christ, who with Him and the Holy Ghost liveth and reigneth God forever and ever.

℟. Amen.

The Bishop turns to the altar and standing says:

Oremus.

Let us pray.

The ministers:

Flectamus genua.

Let us bend our knees.

℟. Levate.

℟. Arise.

Turning again to the candidates kneeling before him, the Bishop says:

Domine sancte, Pater omnipotens, aeterne Deus, qui per Jesum Chris-

Holy Lord, Father Almighty, Eternal God, Thou hast sent the

tum, Filium tuum Dominum nostrum, et Apostolos eius in hunc mundum lumen claritatis tuae misisti, quique ut mortis nostrae antiquum aboleres chirographum, gloriosissimae illum crucis vexillo affigi, ac sanguinem, et aquam ex latere illius pro salute generis humani effluere voluisti, bene † dicere dignare hos famulos tuos in officium Acolythorum; ut ad accendendum lumen Ecclesiae tuae, et ad suggerendum v i n u m, et aquam ad conficiendum sanguinem Christi Filii tui in offerenda Eucharistia, sanctis altaribus tuis fideliter subministrent. Accende, Domine, mentes eorum et corda, ad amorem gratiae tuae; ut illuminati vultu splendoris tui, fideliter tibi in sancta Ecclesia deserviant. Per eumdem Christum Dominum nostrum.

℟. Amen.

light of Thy glory into this world through Jesus Christ, Thy Son our Lord, and His Apostles, and hast willed that, for the salvation of the human race, He should be fastened to the glorious standard of the cross and that blood and water should flow from His side, thus to blot out the ancient handwriting containing the sentence of our death. Vouchsafe to † bless these Thy servants for the Order of Acolytes, that they may be the faithful servants of Thy altars, attend to the lighting of Thy Church, and administer wine and water for the consecration of the Blood of Christ at the Eucharistic Sacrifice. Inflame, O Lord, their minds and hearts with the love of Thy grace, so that, enlightened by the brightness of Thy light, they may faithfully serve Thee in Holy Church. Through the same Christ our Lord. ℟. Amen.

OREMUS.

Domine sancte, Pater omnipotens, aeterne Deus, qui ad Moysen et Aaron locutus es, ut accenderentur lucernae in tabernaculo testimonii, bene † dicere dignare hos famulos tuos: ut sint Acolythi in Ecclesia tua. Per Christum Dominum nostrum.

℟. Amen.

LET US PRAY

Holy Lord, Father Almighty, Eternal God, who didst command Moses and Aaron that lights should be burned in the Tabernacle of the Testimony, bless † these Thy servants, that they may be Acolytes in Thy Church. Through Christ our Lord. ℟. Amen.

OREMUS.

Omnipotens sempiterne Deus, fons lucis, et origo bonitatis, qui per Jesum Christum Filium tuum, lumen verum, mundum illuminasti, eiusque passionis mysterio redemisti, bene † dicere dignare hos famulos tuos, quos in officium Acolythorum consecramus, poscentes clementiam tuam, ut eorum mentes, et lumine scientiae illustres, et pietatis tuae rore irriges; ut ita acceptum ministerium, te auxiliante, peragant, qualiter ad aeternam remunerationem pervenire mereantur.

LET US PRAY

Almighty, Everlasting God, Fountain of light and Source of goodness, who hast enlightened the world through Jesus Christ Thy Son, the true Light, and hast redeemed it through the mystery of His Passion, vouchsafe to † bless these Thy servants whom we ordain to the office of Acolytes. We beseech Thee in Thy mildness to illumine their minds with the light of knowledge, and to refresh them with the dew of Thy tender love. May they with

Per eumdem Christum Dominum nostrum.
℟. Amen.

Thy help so fulfil the office assumed as to attain an everlasting reward. Through the same Christ our Lord.

At the direction of the Archdeacon, the ordained return to their places.

Major Orders

THERE are three Major Orders: the Subdiaconate, the Diaconate, and the Priesthood. They are called *major* or *sacred* because of their dignity, obligations, and powers. Of these Orders two are sacramental, namely, the Diaconate and the Priesthood: only these two Orders imprint upon the soul the indelible mark of the priesthood, that is, a special similarity with Christ, the Divine High Priest. We do not mention the consecration of a bishop as a special Order, because the episcopal Order is that of the Priesthood in its highest perfection. In the bishop are vested the full powers of the priesthood; but not all these powers are conferred upon the ordinary priest, who is therefore a priest of a lower rank.

Major Orders must be conferred during mass, and, as a rule, on the Ember Saturdays, the Saturday before Passion Sunday and Holy Saturday. For a grave reason, however, the Bishop may also confer them on any Sunday or feast of obligation.

The rite of conferring Major Orders is more solemn than that of Minor Orders. The features of the preceding ordinations remain: The call, the

instruction, the bestowal of the office, and prayer. But there are added more prayers and other ceremonies, in accordance with the nature of the respective Order.

The Subdiaconate

SUBDIACONATE signifies the office which is under, or next, that of the Diaconate. According to the present practice of the Church, the Subdeacon assists the Deacon at the altar and sings the Epistle during the solemn High Mass. He also washes the sacred linens which are used by the priest at mass, namely, the corporal, the pall, and the purificator: if there are no subdeacons present, this is done by deacons or priests.

The Subdiaconate stands between the Minor Orders and the Sacramental Orders. It is not a sacrament, because it does not imprint the indelible character of the sacrament of Holy Orders; but it is a Major Order because of the dignity of the functions assigned to it at solemn divine services of the Church and because of the obligations immediately attached to it. The reception of the Subdiaconate is the decisive step in the life of the cleric. Whereas the Minorite may step back and follow secular vocations, the Subdeacon assumes the obligation of observing perfect chastity in the unmarried state and of saying the Divine Office, both for life.

It is not certain when celibacy became a law for the Subdeacon, but it must have been rather

early, since Gregory the Great mentions it about the year 600.

The Subdiaconate has existed as a distinct Order since about the middle of the third century; it has been counted a Major Order since the beginning of the thirteenth century at latest.

The new features which appear in the ordination of the Subdeacon are:

1. The statement of the title, upon which the candidate is ordained.

2. The prostration, and the Litany of the Saints.

3. The investiture with the insignia of the Office.

Of these features, only the title calls for a brief explanation.

By *title* we understand a certain guarantee or security insuring decent support to the cleric. Originally *title* designated the church to which a cleric was attached, the service of which entitled him to his support. Holy Church does not wish clerics to be in a situation where, for the lack of a livelihood, they would be compelled to go begging or to do work incompatible with the clerical state. Moreover, clerics should be free from material cares, so as to devote themselves more freely to spiritual occupations. The customary titles in our days are, for secular priests: The title of benefice, of service of the diocese, of the missions; for religious priests: The title of poverty, and the title of the common table.

The candidates present themselves for ordination dressed in alb, cincture, the amice loosely hanging about the neck. On their left arm they carry the tunic and maniple, and in their right hand a burning candle.

THE RITE

The Call. *The ordinands are called in the same manner as before the other ordinations; however, there is added to each name the title upon which the candidate is to be ordained.*

Accedant qui ordinandi sunt Subdiaconi. N. ad titulum Ecclesiae N.; N. ad titulum patrimonii sui; ad titulum Missionis; Frater N. professus Ordinis N. ad titulum paupertatis; N. Congregationis N. ad titulum mensae communis.

Let those who are to be ordained Subdeacons come forward: N. N., to be ordained upon the title of the Church N.; N. N., upon the title of his patrimony; upon the title of the missions; Fr. N., professed member of . . . ., upon the title of poverty; Fr. N., of the Congregation of . . . ., upon the title of the common table.

Each one, as his name is called, answers "Adsum" i. e., "Present", *rises, and goes before the altar.*

First Instruction. *When all are assembled in the sanctuary, the Bishop, seated in the middle of the altar, addresses to them the following instruction. It is left out if all the ordinands are religious, since religious have already taken the decisive step in taking the vows for life.*

Filii dilectissimi, ad sacrum Subdiaconatus Ordinem promovendi, iterum atque iterum considerare debetis attente, quod onus hodie ultro appetitis. Hactenus enim liberi estis,

Dearly beloved sons, you are to be promoted to the sacred Order of Subdeaconship. Again and again you must carefully consider the burden which you today, of your own free

licetque vobis pro arbitrio ad saecularia vota transire; quod si hunc Ordinem susceperitis, amplius non licebit a proposito resilire, sed Deo, cui servire, regnare est, perpetuo famulari; et castitatem, illo adjuvante, servare oportebit, atque in Ecclesiae ministerio semper esse mancipatos. Proinde, dum tempus est, cogitate, et, si in sancto proposito perseverare placet; in nomine Domini, huc accedite.

will, wish to take upon yourselves. For as yet you are free; if you so desire, you may follow secular pursuits; but after you have received this Order, you will be free no longer to change your mind but you will be permanently bound to the service of God, to serve Whom is to reign. Aided by His grace, you will be under obligation to observe chastity, and always to be devoted to the service of the Church. Therefore, while there is time, reflect. If you desire to persevere in your holy resolve, come forward in the name of the Lord.

The ordinands advance one step. If there are also candidates for the Diaconate and Priesthood present, they are called now and come to the altar; if not, there follows immediately the Prostration and the Litany of the Saints, page 77.

The Litany finished, all rise. The Bishop takes his seat upon the faldstool before the middle of the altar, and if candidates for Deaconship or the Priesthood are present, the Archdeacon announces in a loud voice:

Recedant in partem, qui ordinandi sunt Diaconi et Presbyteri.

Let those who are to be ordained Deacons and Priests, return to their places.

If there are no such ordinands, the Bishop proceeds immediately to the ordination of the Subdeacons.

Second Instruction. *As the ordinands kneel before him, he addresses them as follows:*

Adepturi, filii dilectissimi, officium Subdiaconatus, sedulo attendite quale ministerium vobis traditur: Subdiaconum enim oportet aquam ad ministerium altaris praeparare; Diacono ministrare; pallas altaris, et corporalia abluere; calicem, et patenam in usum sacrificii eidem offere.

Dearly beloved sons, who are to be ordained Subdeacons, carefully consider what office is entrusted to you. The duty of the Subdeacon is to prepare the water for the ministry of the altar to minister to the Deacon, to wash the altar cloths and corporals, to hand to the Deacon the paten and chalice used at the Sacrifice.

Oblationes quae veniunt in altare, panes propositionis vocantur. De ipsis oblationibus tantum debet in altare poni, quantum populo possit sufficere, ne aliquid putridum in sacrario remaneat.

The offerings which are brought to the altar are called the Loaves of Proposition. Of these only so much must be placed upon the altar as will suffice for the communion of the people. There should be nothing left in the sacrarium to decay.

Pallae, quae sunt in substratorio altaris, in alio vase debent lavari, et in alio corporales pallae. Ubi autem corporales pallae lotae fuerint,

The cloths which are used for the covering of the altar must be washen in one vessel; the corporals, in another. Where the corporals

nullum aliud linteamen debet lavari, ipsaque lotionis aqua in baptisterium debet vergi. Studete itaque, ut ista visibilia ministeria quae diximus, nitide et diligentissime complentes, invisibilia horum exemplo perficiatis.

Altare quidem sanctae Ecclesiae ipse est Christus, teste Joanne, qui in Apocalypsi sua altare aureum se vidisse perhibet: stans ante thronum, in quo, et per quem, oblationes fidelium Deo Patri consecrantur. Cujus altaris pallae et corporalia sunt membra Christi, scilicet fideles Dei, quibus Dominus, quasi vestimentis pretiosis circumdatur, ut ait Psalmista: Dominus regnavit, decorem indutus est. Beatus quoque Joannes in Apocalypsi vidit Filium hominis praecinctum zona aurea, id est, sanctorum caterva.

have been washed, no other linen is to be washed and the water must be poured into the baptistry. Endeavor, therefore, to perform these material services properly and with careful attention, and at the same time to fulfil the spiritual obligations symbolized by them.

The altar of Holy Church is Christ, as John testifies, who says in the Apocalypse that he saw Him as a golden altar standing before the throne. In Him and through Him the gifts of the faithful are offered to God the Father. The altar cloths and corporals symbolize the members of Christ, which are the faithful servants of God; with these the Lord is clothed, as it were, with precious vestments, as the Psalmist says: "The Lord is king, He is clothed with beauty." Blessed John also saw in the Apocalypse the Son of man girded with

a golden cincture, that is, surrounded by the multitude of saints.

Si itaque humana fragilitate contingat in aliquo fideles maculari, praebenda est a vobis aqua coelestis doctrinae, qua purificati, ad ornamentum altaris, et cultum divini sacrificii, redeant.

Therefore, if the faithful should happen through human frailty to be contaminated, you must minister to them the water of heavenly doctrine, so that, cleansed by it, they may again be an ornament of the altar and have a part in the celebration of the Divine Sacrifice.

Estote ergo tales, qui sacrificiis divinis, et Ecclesiae Dei, hoc est, corpori Christi digne servire valeatis, in vera et Catholica fide fundati; quoniam, ut ait Apostolus: Omne quod non est ex fide, peccatum est, schismaticum est, et extra unitatem Ecclesiae est.

Hence, be such as to worthily assist at the Divine Sacrifice, and to serve the Church of God which is the Body of Christ. Be firmly grounded in the true Catholic faith; for, as the Apostle says: "All that is not of faith is sin, and schism, and outside the unity of the Church."

Et ideo, si usque nunc fuistis tardi ad Ecclesiam, amodo debetis esse assidui. Si usque nunc somnolenti, amodo vigiles. Si usque nunc ebriosi, amodo sobrii. Si usque nunc inhonesti, amodo casti.

Therefore, if until now you have been remiss in your duties toward the Church, from now on you must be fervent; if until now you have been heedless, from now on you must be watchful; if until

Quod ipse vobis praestare dignetur, qui vivit, et regnat Deus in saecula saeculorum.

now given to drink, from now you must be temperate; if until now you have been open to censure, from now on you must be without reproach. May he deign to grant you this, who liveth and reigneth God forever and ever.

℟. Amen. ℟. Amen.

The Bestowal of the Office. *The Bishop now presents to the ordinands an empty chalice with a paten. Each one touches both in such a way as to put the thumb against the cup of the chalice and the index finger upon the paten. At the same time the Bishop says:*

Videte cujus ministerium vobis traditur; ideo vos admoneo, ut ita vos exhibeatis, ut Deo placere possitis.

Behold what ministry is entrusted to you. Therefore, I exhort you to conduct yourselves so as to be pleasing to God.

The Archdeacon presents to each candidate a cruet filled with wine and water, and also a basin and a towel; and each of these the candidate touches in turn.

Prayer for the Ordained. *Then the Bishop rises and, turning to the people, says:*

Oremus Deum, ac Dominum nostrum, fratres carissimi, ut super hos servos suos, quos ad Subdiaconatus officium vocare dignatus est, infundat bene † dictionem suam, et gratiam; ut in conspectu ejus fideliter servientes,

Let us, dearly beloved brethren, beseech our God and Lord to pour out His † blessing upon these His servants, whom He has deigned to call to the office of Subdeacons. May they be faithful ministers in His sight and attain the

praedestinata Sanctis praemia consequantur, adjuvante Domino nostro Jesu Christo, qui cum eo vivit, et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum.

℟. Amen.

reward laid up for the saints, by the help of Our Lord Jesus Christ, who liveth and reigneth with Him in the unity of the Holy Ghost, God forever and ever.

℟. Amen.

The Bishop turns to the altar, and says:

Oremus.

Let us pray.

The Ministers:

Flectamus genua.

Let us bend our knees.

℟. Levate.

℟. Arise.

Again the Bishop turns to the ordained kneeling before him, and prays:

Domine sancte, Pater omnipotens, aeterne Deus, bene † dicere dignare hos famulos tuos, quos ad Subdiaconatus officium eligere dignatus es; ut eos in sacrario tuo sancto strenuos, sollicitosque coelestis militiae instituas excubitores, sanctisque altaribus tuis fideliter subministrent: et requiescat super eos Spiritus sapientiae, et intellectus; Spiritus consilii, et fortitudinis;

Holy Lord, Father Almighty, Eternal God, vouchsafe to † bless these Thy servants, whom Thou hast deigned to call to the office of Subdeacons. Make them in Thy holy Temple the valiant and watchful sentinels of Thy heavenly army, faithful ministers of Thy holy altars. May the Spirit of Wisdom and Understanding, the Spirit of Counsel and

Spiritus scientiae, et pietatis; et repleas eos Spiritu timoris tui; et eos in ministerio divino confirmes, ut obedientes facto, ac dicto parentes, tuam gratiam consequantur. Per Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit, et regnat in unitate ejusdem Spiritus Sancti Deus, per omnia saecula saeculorum.

℟. Amen.

Fortitude, the Spirit of Knowledge and Piety, descend upon them. Fill them with the Spirit of the Fear of God. Strengthen them in Thy divine ministry, so that, serving Thee in obedience to Thy bidding, they may obtain Thy grace. Through Our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God forever and ever.

℟. Amen.

Investiture with the Insignia of the Office. *The Bishop seats himself and invests the candidates with the amice which they wear around the neck, pulling it over their heads, and saying:*

Accipe amictum, per quem designatur castigatio vocis. In nomine Pa † tris, et Fi † lii, et Spiritus † Sancti.

℟. Amen.

Receive this amice, by which is signified moderation in speech. In the name of the † Father, and of the † Son and of the Holy † Ghost.

℟. Amen.

Then he puts the maniple on the left arm of each candidate, saying:

Accipe manipulum, per quem designantur fructus bonorum ope-

Receive the maniple by which are signified the fruits of good

rum. In nomine Pa † tris, et Fi † lii, et Spiritus † Sancti.

℟. Amen.

works. In the name of the † Father, and of the † Son, and of the Holy † Ghost.

℟. Amen.

Then the Bishop invests them with the tunic of a subdeacon, saying:

Tunica jucunditatis, et indumento laetitiae induat te Dominus. In nomine Pa † tris, et Fi † lii, et Spiritus † Sancti.

℟. Amen.

May the Lord clothe thee with the tunic of gladness and the garment of joy. In the name of the † Father, and of the † Son, and of the Holy † Ghost.

℟. Amen.

Finally, the Bishop presents to the candidates the Book of the Epistles, which they touch with their right hands, the Bishop saying at the same time:

Accipite librum Epistolarum, et habete potestatem legendi eas in Ecclesia sancta Dei, tam pro vivis, quam pro defunctis. In nomine Pa † tris, et Fi † lii, et Spiritus † Sancti.

℟. Amen.

Receive the Book of the Epistles and have the power to read them in the Holy Church of God, for the living and the dead. In the name of the † Father, and of the † Son, and of the Holy † Ghost.

℟. Amen.

The Archdeacon now directs the ordained to return to their places. The Bishop continues the mass; and while he reads the Epistle, one of the newly ordained Subdeacons reads it aloud with him.

The Diaconate

THE Diaconate is the lowest order of the ecclesiastical hierarchy, as well as the lowest degree of the sacrament of Holy Orders. It is a true sacrament and imprints an indelible mark upon the soul of the recipient. The Deacon partakes of the priesthood in so far as he is the assistant of the priest and bishop. The election and ordination of the first deacons is related in the Acts of the Apostles (Acts, 6:1—6). In the Old Testament the Order of Deacons was typified by the Levites.

Deacons have always held an important place in the Church. Their duties in ancient times were manifold: to assist the priest at the Holy Sacrifice, to distribute Holy Communion, to read the Gospel, to preach and instruct the people. They also exercised a certain supervision over the faithful, and together with priests assisted the bishop in the ecclesiastical courts; they had charge of the care of the poor and sick, and the administration of the revenues of the Church. At the present time the functions of the Deacons are restricted to assisting the priest at solemn liturgical functions. It is only in rare cases that they baptize, preach, or distribute Holy Communion.

New ceremonial acts which appear in the ordination of deacons are:

1. The Postulation. — The Archdeacon requests the Bishop, in the name of the Church, to perform the ordination. The postulation is the public expression of the Church's anxious desire that worthy ministers of the altar shall be ordain-

ed, so that the public worship of God may be continued and the mission of Christ for the salvation of souls carried on. Therefore it is repeated before the ordination of priests.

2. The Scrutiny. — The Bishop makes inquiry as to the worthiness of the candidates. Many laws have been passed, and many are still in existence, whereby the responsible authorities are required to watch over the candidates for the priesthood and to recommend for ordination only such persons as, according to their opinion, will make worthy priests.

3. The Consultation of the People — All persons present are called upon to state openly if they know aught concerning a candidate which would make him undesirable for the service of the Church. This, as well as the preceding act, is at the present time a mere ceremony; but both were of eminently practical value in ancient times, when candidates for the priesthood did not receive a seminary training of many years as in our days. But the ceremony clearly shows the importance which Holy Church attaches to the selection of worthy candidates for the service of the altar. Indeed, the Bishop cannot in conscience ordain any one concerning whose worthiness he does not have a positive assurance.

4. The Imposition of the Hands. — This is the essential rite by which the Orders of sacramental character are conferred; it symbolizes the communication of supernatural grace and power through the Holy Ghost.

Candidates for Deaconship present themselves for ordination dressed in alb, cincture, amice,

maniple; on their left arm they carry the stole and dalmatic, and in their right hand a burning candle.

THE RITE

The Call. *After the Epistle, the Bishop seats himself, and the Archdeacon calls the candidates for Deaconship:*

Accedant, qui ordinandi sunt ad Diaconatum.	Let those come forward who are to be ordained Deacons.

The names are called aloud. The ordinands come forward and kneel before the Bishop.

The Postulation. *The Archdeacon continues:*

Reverendissime pater, postulat sancta mater Ecclesia catholica, ut hos praesentes Subdiaconos ad onus Diaconii ordinetis.	Most Reverend Father, our holy mother the Catholic Church requests that you promote to the Order of Deaconship the Subdeacons here present.

The Scrutiny. *The Bishop asks:*

Scis illos dignos esse?	Dost thou know them to be worthy?

The Archdeacon answers:

Quantum humana fragilitas nosse sinit, et scio, et testificor ipsos dignos esse ad hujus onus officii.	As far as human frailty allows, I know and I bear witness that they are worthy to take upon themselves the burden of this office.

The Bishop says:

Deo gratias.	Thanks be to God.

Consultation of the People. *The Bishop now makes to clergy and people the following announcement:*

Auxiliante Domino Deo, et Salvatore nostro Jesu Christo, eligimus hos praesentes Subdiaconos in ordinem Diaconii. Si quis habet aliquid contra illos, pro Deo, et propter Deum cum fiducia exeat, et dicat; verumtamen memor sit conditionis suae.

By the help of the Lord God and our Saviour Jesus Christ, we accept the Subdeacons here present for the Order of Deaconship. If any one has anything against them, let him confidently come forward and speak in the presence of God and for the sake of God. However, let him be mindful of his condition.

The Instruction. *Having waited a little while, the Bishop addresses to the ordinands the following instruction:*

Provehendi, filii dilectissimi, ad Leviticum ordinem, cogitate magnopere, ad quantum gradum Ecclesiae ascenditis. Diaconum enim oportet ministrare ad altare, baptizare, et praedicare.

Dearly beloved sons, about to be promoted to the Order of Levites, consider well to what an exalted rank in the Church you ascend. The office of the deacon is to assist at the altar, to baptize, and to preach.

Sane in veteri lege, ex duodecim una Tribus Levi electa est, quae speciali devotione tabernaculo Dei, ejusque sacrificiis, ritu perpetuo deserviret. Tantaque dignitas ipsi concessa

Under the Old Law, indeed, the single tribe of Levi was chosen out of the Twelve Tribes, and was, by a special dedication set apart to guard the tabernacle of God and to assist at the

est, quod nullus, nisi ex ejus stirpe, ad divinum illum cultum, atque officium ministraturus assurgeret: adeo, ut grandi quodam privilegio haereditatis, et Tribus Domini esse mereretur et dici.

sacrifices offered there in the observance of uninterrupted worship. Such was the dignity bestowed upon this tribe that none but members of it could obtain an office in the performance of those sacred rites. Thus the sublime privilege to be and to be called the tribe of the Lord was theirs by inheritance.

Quorum hodie, filii dilectissimi, et nomen, et officium tenetis, quia in ministerium tabernaculi testimonii, id est, Ecclesiae Dei, eligimini in Levitico officio, quae semper in procinctu posita, incessabili pugna contra inimicos dimicat, unde ait Apostolus: non est nobis colluctatio adversus carnem, et sanguinem, sed adversus principes, et potestates, adversus mundi rectores tenebrarum harum, contra spiritualia nequitiae, in coelestibus. Quam Ecclesiam Dei, veluti tabernaculum, portare, et munire debetis ornatu sancto, praedicatu

Today, dearly beloved sons, you receive their name and their office. You are chosen to serve in the Tabernacle of the Testimony, that is, in the Church of God, and to hold the office of Levites. The Church, always ready for battle, wages an unceasing warfare against her enemies, as the Apostle says: "Our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places." As the Levites carried and

divino, exemplo perfecto.

defended the Tabernacle, so it is your duty to uphold and defend the Church, with the armor of holiness, by the preaching of the word of God, and by the example of a perfect life.

Levi quippe interpretatur—additus, sive assumptus. Et vos, filii dilectissimi, qui ab haereditate paterna nomen accipitis, estote assumpti a carnalibus desideriis, a terrenis concupiscentiis, qui militant adversus animam; estote nitidi, mundi, puri, casti, sicut decet ministros Christi, et dispensatores mysteriorum Dei; ut digne addamini ad numerum ecclesiastici gradus; ut haereditas, et Tribus amabilis Domini esse mereamini. Et quia comministri, et cooperatores estis corporis et sanguinis Domini, estote ab omni illecebra carnis alieni, sicut ait Scriptura: Mundamini, qui fertis vasa Domini. Cogitate beatum Stephanum, merito praecipuae castitatis,

Levi signifies *added, lifted up.* You, dearly beloved sons, who receive your name from an office of paternal heredity, be you lifted up above the desires of the flesh and the concupiscences of the world which war against the soul. Be clean and undefiled, pure and chaste, as it behooves ministers of Christ and dispensers of the mysteries of God. Thus you will be worthy to be added to the number of the ministers of the Church and to be the heirs and the beloved of the tribe of the Lord. And since you assist at and cooperate in the Sacrifice of the Body and Blood of the Lord, keep yourselves proof against every allurement of the flesh, as the Scripture says: "Be

ab Apostolis ad officium istud electum. Curate, ut quibus Evangelium ore annuntiatis, vivis operibus exponatis, ut de vobis dicatur: Beati pedes evangelizantium pacem, evangelizantium bona. Habete pedes vestros calceatos Sanctorum exemplis, in praeparatione Evangelii pacis. Quod vobis Dominus concedat per gratiam suam.

℟. Amen.

ye clean, ye that carry the vessels of the Lord." Remember that Blessed Stephen was elected by the Apostles for this office, because of his eminent chastity. Take care to interpret by living works the Gospel for those to whom you are preaching, so that it may be said of you: "Blessed are the feet of those who preach the gospel of peace, who bring glad tidings of good things." Be strengthened by the examples of the saints in your labors for the gospel of peace. May the Lord grant you this by His grace. ℟. Amen.

Prayer. *If no Subdeacons have been ordained, the Prostration takes place here and the Litany of the Saints is said, as on page 77.*

After the Litany, the ordinands kneel, and the Bishop, seated, addresses clergy and people, as follows:

Commune votum, communis oratio prosequatur, ut hi totius Ecclesiae prece, qui ad Diaconatus ministerium praeparantur, Leviticae bene † dictionis ordine clarescant, et spirituali conversatione praefulgentes, gratia sanctifica-

Let common supplication and united prayer continue, so that, by the prayer of the whole Church, there may be conferred upon these candidates, ready for the ministry of the Diaconate, the distinction of the Order which was

tionis eluceant; praestante Domino nostro Jesu Christo: qui cum Patre et Spiritu Sancto vivit, et regnat Deus in saecula saeculorum.

℟. Amen.

typified by the † blessing of Levites. May they be shining examples by the spirituality of their lives and show forth the grace by which they have been sanctified, through the help of our Lord Jesus Christ who, with the Father and the Holy Ghot, liveth and reigneth, God forever. ℟. Amen.

The Bishop rises and turns to the ordinands, and says with a loud voice:

Oremus, fratres carissimi, Deum Patrem omnipotentem, ut super hos famulos suos, quos ad officium Diaconatus dignatur assumere, benedictionis suae gratiam clementer effundat, eisque consecrationis indultae propitius dona conservet, et preces nostras clementer exaudiat, ut quae nostro gerenda sunt ministerio, suo benignus prosequatur auxilio; et, quos sacris mysteriis exequendis pro nostra intelligentia credimus offerendos, sua bene † dictione sanctificet, et confirmet. Per unigenitum Filium su-

Dearly beloved brethren, let us beseech God, the Father Almighty, that He may graciously pour out His grace upon these His servants and Himself bless those whom He deigns to accept for the office of Deaconship. May He in His goodness preserve in them the gifts of the ordination conferred upon them. May He graciously hear our prayers and by His loving assistance consummate what we here begin in virtue of our office. As far as our knowledge goes, we believe them worthy to be presented

um Dominum nostrum Jesum Christum, qui cum eo, et Spiritu Sancto vivit, et regnat Deus

for the celebration of the sacred mysteries. May He by His † blessing sanctify and strengthen them. Through His only-begotten Son, our Lord Jesus Christ, who with Him and the Holy Ghost liveth and reigneth, God

The Bishop continues with arms extended:

Per omnia saecula saeculorum.

℟. Amen.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Sursum corda.

℟. Habemus ad Dominum.

℣. Gratias agamus Domino Deo nostro.

℟. Dignum et justum est.

Vere dignum et justum est, aequum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, aeterne Deus, honorum dator, ordinumque distributor, atque officiorum dispositor, qui in te manens

Forever and ever.

℟. Amen.

℣. The Lord be with you.

℟. And also with thee.

℣. Lift up your hearts.

℟. We have lifted them up unto the Lord.

℣. Let us give thanks to the Lord our God.

℟. It is meet and just.

It is truly meet and just, right and profitable unto salvation that we should at all times and in all places give thanks to Thee, O Holy Lord, Father Almighty, Eternal God, who givest honors, assignest rank, and be-

innovas omnia, et cuncta disponis per verbum, virtutem, sapientiamque tuam, Jesum Christum Filium tuum Dominum nostrum, sempiterna providentia praeparas, et singulis quibusque temporibus aptanda dispensas. Cujus corpus, Ecclesiam videlicet tuam coelestium gratiarum varietate distinctam, suorumque connexam distinctione membrorum, per legem mirabilem totius compaginis unitam, in augmentum templi tui crescere, dilatarique largiris.

stowest offices. Abiding in Thyself, Thou renewest all things and disposest all things through Thy Word and Power and Wisdom, Jesus Christ, Thy Son, our Lord. From all eternity dost Thou prepare in Thy Providence and dispense in due time what is needful. Thou hast adorned with a variety of heavenly gifts Thy Church, the mystical Body of Christ. Its members are distinct, but Thou hast united them and formed them into one Body by a wonderful law which governs its whole structure. Thus Thou makest it to grow and to expand, and the domain of Thy worship to spread abroad.

Sacri muneris servitutem trinis gradibus ministrorum nomini tuo militare constituens; electis ab initio Levi filiis, qui in mysticis operationibus domus tuae fidelibus excubiis permanentes, haereditatem benedictionis

Thou hast ordained that those who are in charge of the sacred ministry shall serve Thy holy name in three distinct Orders. So, of old, the Sons of Levi were chosen, as faithful guardians, to devote their lives to the sacred

aeternae sorte perpetua possiderent. Super hos quoque famulos tuos, quaesumus, Domine, placatus intende, quos tuis sacris altaribus servituros, in officium Diaconatus suppliciter dedicamus. Et nos quidem tamquam homines, divini sensus et summae rationis ignari, horum vitam, quantum possumus, aestimamus. Te, autem, Domine, quae nobis sunt ignota, non transeunt, te occulta non fallunt. Tu cognitor es secretorum: tu scrutator es cordium. Tu horum vitam caelesti poteris examinare judicio, quo semper praevales, et admissa purgare, et ea, quae sunt agenda, concedere.

mysteries celebrated in Thy House and to possess as their abiding portion the heritage of a blessing which was to endure forever. Look down graciously, O Lord, also on these Thy servants whom we, in the midst of humble prayer, ordain to the office of Deacons, that they may serve Thy holy altars. As men without the resources of divine perception and supreme understanding, we judge of their lives in so far as we are able. But what is unknown to us, does not escape Thy sight, O Lord; and what is hidden does not deceive Thee. Thou knowest the secrets; Thou searchest the hearts. Thou art able to examine their lives with heavenly discernment, by which Thou always prevailest, Thou hast power to wash away their sins, and to strengthen them to the fulfilment of their charge.

The Bestowal of the Office. *The Bishop lays the right hand on each one and says:*

Accipe Spiritum Sanctum, ad robur, et ad

Receive the Holy Ghost, unto power and

resistendum diabolo, et tentationibus ejus. In nomine Domini.

unto resistance against the devil and his temptations. In the name of the Lord.

Each one returns to his place before the altar, and kneels. Then the Bishop, holding his right hand extended over all, continues:

Emitte in eos, quaesumus, Domine, Spiritum Sanctum, quo in opus ministerii tui fideliter exequendi septiformis gratiae tuae munere roborentur. Abundet in eis totius forma virtutis, auctoritas modesta, pudor constans, innocentiae puritas, et spiritualis observantia disciplinae. In moribus eorum praecepta tua fulgeant; ut suae castitatis exemplo imitationem sanctam plebs acquirat: et bonae conscientiae testimonium praeferentes, in Christo firmi et stabiles perseverent; dignisque successibus de inferiori gradu per gratiam tuam capere potiora mereantur. Per eundem Dominum nostrum Jesum Christum Filium tuum, qui

Send forth, O Lord, we beseech Thee, Thy Holy Spirit upon them, that by His sevenfold grace they may be strengthened faithfully to fulfil the duties of their ministry. May virtue abound in them in all its beauty, in unassuming authority, in unchanging modesty, in spotless purity, and in the observance of spiritual discipline. Let Thy precepts shine forth in their lives, so that by the example of their holiness, the faithful may be aroused to holy emulation. May they persevere, firm and steadfast, in Christ, prize above all things the good testimony of their conscience, and by Thy grace make themselves worthy to rise in

tecum vivit, et regnat in unitate ejusdem Spiritus Sancti Deus: per omnia saecula saeculorum.

℟. Amen.

due succession from a lower to a higher Order. Through the same Jesus Christ our Lord, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God forever and ever. ℟. Amen.

Investiture with the Insignia of the Office. *Here the Bishop seats himself and the ordinands approach and kneel before him, each holding in his hand a stole which the Bishop takes and imposes upon the left shoulder, saying:*

Accipe stolam † candidam de manu Dei, adimple ministerium tuum: potens enim est Deus, ut augeat tibi gratiam suam. Qui vivit, et regnat in saecula saeculorum.

℟. Amen.

Receive the white † stole from the hands of God, fulfil thy ministry; for God is powerful to increase His grace upon thee. Who liveth and reigneth forever and ever.

℟. Amen.

Then the Bishop takes the dalmatic from each one and invests him with it, saying:

Induat te Dominus indumento salutis, et vestimento laetitiae, et dalmatica justitiae circumdet te semper. In nomine Domini.

℟. Amen.

May the Lord clothe thee with the garment of salvation and the vesture of gladness, and may the dalmatic of justice ever encompass thee. In the name of the Lord.

℟. Amen.

At last the Bishop presents to them the Book of the Gospels. All touch it with their right hand, while the Bishop says:

Accipe potestatem legendi Evangelium in Ecclesia Dei, tam pro vivis, quam pro defunctis. In nomine Domini.

℟. Amen.

Receive the power to read the Gospel in the Church of God, for the living and for the dead. In the name of the Lord.

℟. Amen.

After this, the Bishop turns to the altar, and says:

Oremus.

Let us pray.

The ministers:

Flectamus genua.

Let us bend our knees.

℟. Levate.

℟. Arise.

Turning again to the ordained, the Bishop continues:

Exaudi, Domine, preces nostras, et super hos famulos tuos Spiritum tuae bene † dictionis emitte: ut coelesti munere ditati, et tuae majestatis gratiam possint acquirere, et bene vivendi aliis exemplum praebere. Per Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit, et regnat in unitate ejusdem Spiritus Sancti Deus, per omnia saecula saeculorum.

℟. Amen.

Hear, O Lord, our prayers, and send forth upon these Thy servants the Spirit through whom Thou bestowest Thy † blessing, so that, enriched with heavenly gifts, they may be pleasing to Thy Majesty and give to their fellowmen the example of a blameless life. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the same Holy Ghost, God forever and ever.

℟. Amen.

OREMUS

Domine sancte, Pater fidei, spei, et gratiae, et profectuum remunerator, qui in coelestibus, et terrenis angelorum ministeriis ubique dispositis, per omnia elementa voluntatis tuae diffundis effectum, hos quoque famulos tuos spirituali dignare illustrare affectu; ut tuis obsequiis expediti, sanctis altaribus tuis ministri puri accrescant; et indulgentia tua puriores, eorum gradu, quos Apostoli tui in septenarium numerum, beato Stephano duce ac praevio, Spiritu Sancto auctore, elegerunt, digni existant; et virtutibus universis, quibus tibi servire oportet instructi, tibi complaceant. Per Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit, et regnat in unitate ejusdem Spiritus Sancti Deus, per omnia saecula saeculorum.

℟. Amen.

LET US PRAY

Holy Lord, Father of faith and hope and grace, Rewarder of progress: everywhere in heaven and on earth dost Thou employ the services of angels and scatter the effects of Thy will throughout the universe. Vouchsafe to enlighten also these Thy servants by a love for spiritual things so that, being ready for Thy service, they may as irreproachable ministers join Thy holy altars. May they grow in purity through Thy grace, and prove themselves to be worthy successors of those seven men whom the Apostles elected under the inspiration of the Holy Ghost, and of whom Blessed Stephen was the first and foremost. Adorned with all the virtues which Thy service calls for, may they be pleasing to Thee. Through our Lord Jesus Christ, Thy Son, who liveth and

reigneth with Thee in the unity of the same Holy Ghost, God forever and ever. ℟. Amen.

Upon the direction of the Archdeacon, the ordained return to their places.

The Priesthood

THIS is the great sacrament by which the cleric becomes a priest of the New Testament, another Christ. The word *priest* is derived from the Greek word *presbyteros,* which means *elder;* because the priest is distinguished from the rest of the people by the dignity and authority bestowed upon him through the powers of ordination. Priests were typified in the Old Testament by the seventy elders, who were chosen by Moses in the desert to assist him in the government of the people. At what time the first priests were ordained in the Church of the New Testament can not be established with certainty. However, it is probable that when St. Paul wrote to Timothy: "Lay not thy hands lightly on any man" (1 Tim., 5:22), he spoke of the ordination of priests.

Awe-inspiring powers are conferred upon the priest. Expressly mentioned in the Rite of Ordination is the power to offer up the Holy Sacrifice, the power to forgive sins, and the power to bless. The indelible character of the priesthood is impressed upon his soul: and for all eternity he shall be a priest, "according to the order of Melchisedech" (Ps. 109, 4).

The Rite of the Ordination of priests is truly sublime. Of the many new ceremonial acts which appear in the Rite, the following call for brief explanation.

1. The Anointing of the Hands of the Priest. — Holy oil was used extensively in the liturgical functions of the Old Testament. The High Priest and the Priests, the tabernacle and its furniture, Prophets and Kings, were anointed. Christ Himself is announced as the *Messias*, which means the *Anointed One*. How fitting it is, therefore, that the priest of the Christian Dispensation — the "other Christ" — should also be anointed. The anointing symbolizes the dedication of a person to the service of God, and the pouring out of the grace of the Holy Ghost.

2. The Concelebration. — Concelebration denotes the celebration of the same mass by more than one priest. From the Offertory on, the newly ordained priests say the mass together with the Bishop, so that their ordination mass is really their first mass. According to the present discipline of the Latin Church, concelebration takes place only on the occasion of ordination; but it was very common in ancient times and is practiced frequently to the present day by the Eastern Churches. Concelebration beautifully expresses the truth that there is but one Priesthood and one Sacrifice.

3. The Profession of Faith. — Toward the end of the mass, all newly ordained priests recite together the Apostles' Creed. It is fitting that, after having received such extraordinary graces, they should solemnly profess their unwavering faith in Him, the Word of God, whose Gospel they are sent to announce to the world.

4. The Promise of Obedience. — Though this promise of obedience is not a vow like the Vow of Obedience of religious, it nevertheless imposes upon the priest the solemn obligation to administer his office in faithful obedience to his ecclesiastical superiors. Without obedience the Church could not carry on her work. And after all, how fitting it is that the priest who is "another Christ" should also distinguish himself and draw down the blessing of God upon his work by the practice of that virtue which may be called the characteristic virtue of our Saviour Jesus Christ, who "became obedient unto death, even the death of the cross" (Philipp. 2, 8).

Candidates for the Priesthood appear dressed as Deacons, but without the dalmatic. On their left arm they carry a folded chasuble, and in their right hand a burning candle.

THE RITE

The Call. *After the ordination of the Deacons, if such have been ordained, the Bishop continues the mass or, as the case may be, proceeds at once to the ordination of priests. With his mitre on, he seats himself on the fald-*

stool before the middle of the altar. The Archdeacon calls the ordinands:

Accedant qui ordinandi sunt ad ordinem Presbyteratus.

Let those who are to be ordained to the Order of the Priesthood come forward.

The names are called out and all answer "Adsum" i. e., "Present", *and come forward.*

The Postulation. *Then the Archdeacon presents them to the Bishop, requesting him to ordain them:*

Reverendissime Pater, postulat sancta mater Ecclesia catholica, ut hos praesentes Diaconos ad onus Presbyterii ordinetis.

Most Reverend Father, our Holy Mother, the Catholic Church, asks that you ordain the Deacons here present to the office of the Priesthood.

The Scrutiny. *The Bishop inquires:*

Scis illos esse dignos?

Dost thou know them to be worthy?

The Archdeacon answers:

Quantum humana fragilitas nosse sinit, et scio, et testificor ipsos esse dignos ad hujus onus officii.

As far as human frailty alloweth me to know, I both know and bear witness that they are worthy of the charge of this office.

The Bishop says:

Deo gratias.

Thanks be to God.

Consultation of the People. *Then the Bishop addresses clergy and people as follows:*

Quoniam, fratres carissimi, rectori navis, et navigio deferendis eadem est, vel securitatis ratio, vel communis timoris, par eorum debet esse sententia quorum causa communis exsistit. Neque enim fuit frustra a Patribus institutum, ut de electione illorum, qui ad regimen altaris adhibendi sunt, consulatur etiam populus: quia de vita et conversatione praesentandi, quod nonnumquam ignoratur a pluribus, scitur a paucis; et necesse est, ut facilius ei quis obedientiam exhibeat ordinato, cui assensum praebuerit ordinando.

Dearly beloved brethren, the captain of a ship as well as the passengers are in the same condition as to safety or danger. Their cause is common, therefore they ought to be of the same mind. Indeed, not without reason did our fathers ordain that in the election of candidates for the service of the altar the people also should be consulted. For it happens here and there that, as to the life and conduct of a candidate, some few know what is unknown to the majority. Necessarily, also, the people will render obedience to one more readily, after he is ordained, if they have approved of his ordination.

Horum siquidem Diaconorum in Presbyteros, auxiliante Domino, ordinandorum conversatio (quantum mihi videtur) probata, et Deo placita exsistit, et digna (ut arbitror) ecclesiastici honoris augmento. Sed ne unum

Now, with the help of the Lord, these Deacons are to be ordained priests. As far as I can judge, their life has been of recognized goodness and pleasing to God, and, in my opinion, merits for them promotion to a higher

fortasse, vel paucos, aut decipiat assensio, vel fallat affectio, sententia est expetenda multorum. Itaque quid de eorum actibus aut moribus noveritis, quid de merito sentiatis, libera voce pandatis; et his testimonium Sacerdotii magis pro merito, quam affectione aliqua, tribuatis. Si quis igitur habet aliquid contra illos, pro Deo, et propter Deum, cum fiducia exeat, et dicat: verumtamen memor sit conditionis suae.

ecclesiastical honor. However, lest one or a few be mistaken in their judgment, or deceived by affection, we must hear the opinion of many. Therefore, whatsoever you know about their lives or character, whatsoever you think of their worthiness freely make it known. Testify as to their fitness for the Priesthood, according to merit rather than according to affection. If anyone has anything against them, before God and for the sake of God let him confidently come forward and speak. However, let him be mindful of his condition.

The Instruction. *The Bishop makes a short pause. Then he turns to the ordinands and addresses to them the following admonition*:

Consecrandi, filii dilectissimi, in Presbyteratus officium, illud digne suscipere, ac susceptum laudabiliter exsequi studeatis.

Dearly beloved sons, you are about to be ordained to the Order of the Priesthood. Strive to receive it worthily, and after having received it, to perform its duties in a praiseworthy manner.

Sacerdotem etenim oportet offerre, benedi-

The office of the priest is to offer sacri-

cere, praeesse, praedicare, et baptizare. Cum magno quippe timore ad tantum gradum ascendendum est, ac providendum, ut coelestis sapientia, probi mores, et diuturna justitiae observatio ad id electos commendent.

Unde Dominus praecipiens Moysi, ut septuaginta viros de universo Israel in adjutorium suum eligeret, quibus Spiritus Sancti dona divideret, suggessit: Quos tu nosti quod senes populi sunt. Vos siquidem in septuaginta viris, et senibus signati estis; si per Spiritum septiformem, Decalogum legis custodientes, probi, et maturi in scientia similiter et opere eritis.

fice, to bless, to govern, to preach, and to baptize. Truly, it must be with great fear that you ascend to so high a station; and care must be taken that heavenly wisdom, an irreproachable character, and long-continued righteousness shall commend the candidates chosen for it.

It is for this reason that the Lord, when commanding Moses to select from the whole people of Israel seventy men to assist him, and to impart to them a share in the gifts of the Holy Spirit, added this direction: Take whom thou knowest to be elders among the people. Now you have been typified by these seventy elders: you are elders if you, assisted by the Seven Gifts of the Spirit, observe the Ten Commandments of the Law, and prove yourselves to be worthy, mature in mind and likewise in works.

Sub eodem quoque mysterio, et eadem figura in novo Testamento Dominus septuaginta duos elegit, ac binos an-

In fulfilment of the same mystery and figure, the Lord chose under the New Law seventy-two disciples

te se in praedicationem misit; ut doceret verbo simul, et facto, ministros Ecclesiae suae, fide et opere debere esse perfectos; seu geminae dilectionis, Dei scilicet et proximi, virtute fundatos.

whom He sent, two by two, to go before Him, preaching. Thus He wished to teach by word and deed that the ministers of the Church should be perfect in the practice of their faith, in other words, that they should be well grounded in the twofold virtue of charity, which is the love of God and one's neighbor.

Tales itaque esse studeatis, ut in adjutorium Moysi et duodecim Apostolorum, Episcoporum videlicet catholicorum, qui per Moysen, et Apostolos figurantur, digne per gratiam Dei, eligi valeatis. Hac certe mira varietate Ecclesia sancta circumdatur, ornatur, et regitur; cum alii in ea Pontifices, alii minoris ordinis Sacerdotes, Diaconi, et Subdiaconi, diversorum ordinum viri consecrantur; et ex multis, et alternae dignitatis membris unum Corpus Christi efficitur.

Therefore, endeavor to be such that, by the grace of God, you may be worthy to be chosen as helpers of Moses and the Twelve Apostles, that is, of the Bishops of the Catholic Church who are signified by Moses and the Twelve Apostles. Truly wonderful is the variety with which the Church is endowed, adorned, and governed. Its ministers are men ordained to various Orders, some bishops, others inferior in dignity, priests and deacons and subdeacons. Thus, out of many members distinguished as to dignity, the one

Itaque, filii dilectissimi, quos ad nostrum ad-

jutorium fratrum nostrorum arbitrium consecrandos elegit, servate in moribus vestris, castae et sanctae vitae integritatem. Agnoscite quod agitis; imitamini quod tractatis; quatenus mortis Dominicae mysterium celebrantes, mortificare membra vestra a vitiis, et concupiscentiis omnibus procuretis. Sit doctrina vestra spiritualis medicina populo Dei: sit odor vitae vestrae delectamentum Ecclesiae Christi; ut praedicatione atque exemplo aedificetis domum, id est, familiam Dei, quatenus nec nos de vestra provectione, nec vos de tanti officii susceptione damnari a Domino, sed remunerari potius mereamur. Quod ipse nobis concedat per gratiam suam. ℟. Amen.

Body of Christ is formed.

Therefore, dearly beloved sons, chosen by our brethren to be our helpers in the ministry, maintain in your deportment inviolate purity and holiness of life. Understand what you do, imitate what you administer. Inasmuch as you celebrate the mystery of the Lord's death, you should endeavor to mortify in your members all sin and concupiscence. Your preaching must be a spiritual medicine for the people, and the sweet odor of your holy lives a joy for the Church of Christ. May you thus build up, by word and example, the House of God, which is God's Family, so that your promotion may not be a cause of eternal damnation for me, nor the reception of this Order for you, but rather of reward. May He in His grace and mercy grant our prayer. ℟. Amen.

The Prostration and Litany of the Saints. *If no Subdeacons or Deacons have been ordained, there follows*

now the touching ceremony of the prostration. The ordinands prostrate themselves upon the floor of the sanctuary, as a sign of their unworthiness and need of Divine assistance. The Bishop and all others who may happen to assist, kneel. The chanters begin the Litany of the Saints; the choir answers. If there is no choir, the Bishop recites the Litany, and all assisting clerics answer. The whole Church Triumphant is called upon to intercede with God that He may give worthy ministers to the Church Militant.

Kyrie eleison.	Lord, have mercy on us.
Christe eleison.	Christ, have mercy on us.
Kyrie eleison.	Lord, have mercy on us.
Christe, audi nos.	Christ, hear us.
Christe, exaudi nos.	Christ, graciously hear us.
Pater de coelis Deus, *Miserere nobis.*	God the Father of heaven, *Have mercy on us.*
Fili Redemptor mundi Deus, *Miserere nobis.*	God the Son, Redeemer of the world, *Have mercy on us.*
Spiritus Sancte Deus, *Miserere nobis.*	God the Holy Ghost, *Have mercy on us.*
Sancta Trinitas unus Deus, *Miserere nobis.*	Holy Trinity, one God, *Have mercy on us.*
Sancta Maria, *Ora pro nobis.*	Holy Mary, *Pray for us.*
Sancta Dei Genitrix, *Ora.*	Holy Mother of God, *Pray for us.*
Sancta Virgo virginum, *Ora.*	Holy Virgin of virgins, *Pray etc.*
Sancte Michael, *Ora.*	St. Michael, *Pray etc.*
Sancte Gabriel, *Ora.*	St. Gabriel, *Pray etc.*

Sancte Raphael, *Ora.*	St. Raphael, *Pray etc.*
Omnes sancti Angeli, et Archangeli, *Orate.*	All ye holy Angels and Archangels, *Pray etc.*
Omnes sancti beatorum Spirituum ordines, *Orate.*	All ye holy orders of blessed Spirits, *Pray etc.*
Sancte Joannes Baptista, *Ora.*	St. John the Baptist, *Pray etc.*
Sancte Joseph, *Ora.*	St. Joseph, *Pray etc.*
Omnes sancti Patriarchæ et Prophetæ, *Orate.*	All ye holy Patriarchs and Prophets, *Pray etc.*
Sancte Petre, *Ora.*	St. Peter, *Pray etc.*
Sancte Paule, *Ora.*	St. Paul, *Pray etc.*
Sancte Andrea, *Ora.*	St. Andrew, *Pray etc.*
Sancte Jacobe, *Ora.*	St. James, *Pray etc.*
Sancte Joannes, *Ora.*	St. John, *Pray etc.*
Sancte Thoma, *Ora.*	St. Thomas, *Pray etc.*
Sancte Jacobe, *Ora.*	St. James, *Pray etc.*
Sancte Philippe, *Ora.*	St. Philip, *Pray etc.*
Sancte Bartholomaee, *Ora.*	St. Bartholomew, *Pray etc.*
Sancte Matthaee, *Ora.*	St. Matthew, *Pray etc.*
Sancte Simon, *Ora.*	St. Simon, *Pray etc.*
Sancte Thadaee, *Ora.*	St. Thaddeus, *Pray etc.*
Sancte Matthia, *Ora.*	St. Matthias, *Pray etc.*
Sancte Barnaba, *Ora.*	St. Barnabas, *Pray etc.*
Sancte Luca, *Ora.*	St. Luke, *Pray etc.*
Sancte Marce, *Ora.*	St. Mark, *Pray etc.*
Omnes sancti Apostoli, et Evangelistae, *Orate.*	All ye holy Apostles and Evangelists, *Pray etc.*
Omnes sancti Discipuli Domini, *Orate.*	All ye holy Disciples of the Lord, *Pray etc.*
Omnes sancti Innocentes, *Orate.*	All ye holy Innocents, *Pray etc.*

Sancte Stephane, *Ora.*
Sancte Laurenti, *Ora.*
Sancte Vincenti, *Ora.*
Sancti Fabiane et Sebastiane, *Orate.*
Sancti Joannes et Paule, *Orate.*
Sancti Cosma et Damiane, *Orate.*
Sancti Gervasi et Protasi, *Orate.*
Omnes sancti Martyres, *Orate.*
Sancte Silvester, *Ora.*
Sancte Gregori, *Ora.*
Sancte Ambrosi, *Ora.*
Sancte Augustine, *Ora.*
Sancte Hieronyme, *Ora.*
Sancte Martine, *Ora.*
Sancte Nicolae, *Ora.*
Omnes sancti Pontifices, et Confessores, *Orate.*
Omnes sancte Doctores, *Orate.*
Sancte Antoni, *Ora.*
Sancte Benedicte, *Ora.*
Sancte Bernarde, *Ora.*
Sancte Dominice, *Ora.*
Sancte Francisce, *Ora.*
Omnes sancti Sacerdotes, et Levitae, *Orate.*
Omnes sancti Monachi, et Eremitae, *Orate.*
Sancta Maria Magdalena, *Ora.*

St. Stephen, *Pray etc.*
St. Lawrence, *Pray etc.*
St. Vincent, *Pray etc.*
SS. Fabian and Sebastian, *Pray etc.*
SS. John and Paul, *Pray etc.*
SS. Cosmas and Damian, *Pray etc.*
SS. Gervase and Protase, *Pray etc.*
All ye holy Martyrs, *Pray etc.*
St. Sylvester, *Pray etc.*
St. Gregory, *Pray etc.*
St. Ambrose, *Pray etc.*
St. Augustine, *Pray etc.*
St. Jerome, *Pray etc.*
St. Martin, *Pray etc.*
St. Nicholas, *Pray etc.*
All ye holy Bishops and Confessors, *Pray etc.*
All ye holy Doctors, *Pray etc.*

St. Anthony, *Pray etc.*
St. Benedict, *Pray etc.*
St. Bernard, *Pray etc.*
St. Dominic, *Pray etc.*
St. Francis, *Pray etc.*
All ye holy Priests and Levites, *Pray etc.*
All ye holy Monks and Hermits, *Pray etc.*
St. Mary, Magdalen, *Pray, etc.*

Sancta Agatha, *Ora.*
Sancta Lucia, *Ora.*
Sancta Agnes, *Ora.*
Sancta Caecilia, *Ora.*
Sancta Catharina, *Ora.*
Sancta Anastasia, *Ora.*
Omnes sanctae Virgines et Viduae, *Orat.*
Omnes Sancti et Sanctae Dei, *Intercedite pro nobis.*
Propitius esto, *Parce nobis, Domine.*
Propitius esto, *Exaudi nos, Domine.*
Ab omni malo, *Libera nos, Domine.*
Ab omni peccato, *Libera nos, Domine.*
Ab ira tua, *Libera.*

A subitanea et improvisa morte, *Libera.*
Ab insidiis diaboli, *Libera.*
Ab ira, et odio, et omni mala voluntate, *Libera.*

A spiritu fornicationis, *Libera.*
A fulgure et tempestate, *Libera.*
A flagello terraemotus, *Libera.*

St. Agatha, *Pray etc.*
St. Lucy, *Pray etc.*
St. Agnes, *Pray etc.*
St. Cecilia, *Pray etc.*
St. Catherine, *Pray etc.*
St. Anastasia, *Pray etc.*
All ye holy Virgins and Widows, *Pray etc.*
All ye holy Saints of God, *Make intercession for us.*
Be merciful, *Spare us, O Lord.*
Be merciful, *Graciously hear us, O Lord.*
From all evil, *Deliver us, O Lord.*
From all sin, *Deliver us, O Lord.*
From Thy wrath, *Deliver etc.*
From sudden and unlooked-for death, *Deliver etc.*
From the snares of the devil, *Deliver etc.*
From anger, and hatred, and every evil will, *Deliver etc.*
From the spirit of fornication, *Deliver etc.*
From ligthning and tempest, *Deliver etc.*
From the scourge of earthquakes, *Deliver etc.*

A peste, fame, et bello, *Libera.*
A morte perpetua, *Libera.*
Per mysterium sanctae incarnationis tuae, *Libera.*
Per adventum tuum, *Libera.*
Per nativitatem tuam, *Libera.*
Per baptismum et sanctum jejunium tuum, *Libera.*
Per crucem et passionem tuam, *Libera.*
Per mortem et sepulturam tuam, *Libera.*
Per sanctam resurrectionem tuam, *Libera.*
Per admirabilem ascensionem tuam, *Libera.*
Per adventum Spiritus Sancti Paracliti, *Libera.*
In die judicii, *Libera.*
Peccatores, *Te rogamus, audi nos.*
Ut nobis parcas, *Te rogamus, audi nos.*

From plague, famine, and war, *Deliver etc.*
From everlasting death, *Deliver etc.*
Through the mystery of Thy holy Incarnation, *Deliver etc.*
Through Thy Coming, *Deliver etc.*
Through Thy Birth, *Deliver etc.*
Through Thy Baptism and holy Fasting, *Deliver etc.*
Through Thy Cross and Passion, *Deliver etc.*
Through Thy Death and Burial, *Deliver etc.*
Through Thy holy Resurrection. *Deliver etc.*
Through Thine admirable Ascension, *Deliver etc.*
Through the coming of the Holy Ghost, the Paraclete, *Deliver etc.*
In the day of judgment, *Deliver etc.*
We sinners, *We beseech Thee, hear us.*
That Thou wouldst spare us, *We etc.*

Ut nobis indulgeas, *Te rogamus.*

That Thou wouldst pardon us, *We etc.*

Ut ad veram poenitentiam nos perducere digneris, *Te rogamus.*

That Thou wouldst bring us to true penance, *We etc.*

Ut Ecclesiam tuam sanctam regere, et conservare digneris, *Te rogamus.*

That Thou wouldst vouchsafe to govern and preserve Thy holy Church, *We etc.*

Ut Domnum Apostolicum, et omnes ecclesiasticos ordines in sancta religione conservare digneris, *Te rogamus.*

That Thou wouldst vouchsafe to preserve our Apostolic Prelate, and all orders of the Church in holy religion, *We etc.*

Ut inimicos sanctae Ecclesiae humiliare digneris, *Te rogamus.*

That Thou wouldst vouchsafe to humble the enemies of holy Church, *We etc.*

Ut regibus et principibus christianis pacem et veram concordiam donare digneris, *Te rogamus.*

That Thou wouldst vouchsafe to give peace and true concord to Christian kings and princes, *We etc.*

Ut cuncto populo christiano pacem et unitatem largiri digneris, *Te rogamus.*

That Thou wouldst vouchsafe to grant peace and unity to the whole Christian world, *We etc.*

Ut omnes errantes ad unitatem Ecclesiae revocare et infideles universos ad Evangelii lumen perducere

That Thou wouldst vouchsafe to call back to the unity of the Church all who have strayed from

digneris, *Te rogamus.*

her fold, and to guide all unbelievers into the light of the Gospel, *We etc.*

Ut nosmetipsos in tuo sancto servitio confortare, et conservare digneris, *Te rogamus.*

That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service, *We etc.*

Ut mentes nostras ad coelestia desideria erigas, *Te rogamus.*

That Thou wouldst lift up our minds to heavenly desires, *We etc.*

Ut omnibus benefactoribus nostris sempiterna bona retribuas, *Te rogamus.*

That Thou wouldst render eternal blessings to all our benefactors, *We etc.*

Ut animas nostras, fratrum, propinquorum, et benefactorum nostrorum a b aeterna damnatione eripias, *Te rogamus.*

That Thou wouldst deliver our souls, and the souls of our brethren, relations, and benefactors, from eternal damnation, *We etc.*

Ut fructus terrae dare et conservare digneris, *Te rogamus.*

That Thou wouldst vouchsafe to give and preserve the fruits of the earth, *We etc.*

Ut omnibus fidelibus defunctis requiem aeternam donare digneris, *Te rogamus.*

That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed, *We etc.*

Here the Bishop rises and, with his mitre on and the crozier in his left hand, turns to the ordinands prostrate in the sanctuary, and says:

Ut hos electos bene † dicere digneris, *Te rogamus.*

That Thou wouldst vouchsafe to † bless these elect, *We etc.*

Ut hos electos bene † dicere, et sancti † ficare digneris, *Te rogamus.*

That Thou wouldst vouchsafe to † bless and † sanctify these elect, *We etc.*

Ut hos electos bene † dicere, sancti † ficare, et conse † crare digneris, *Te rogamus.*

That Thou wouldst vouchsafe to † bless, †sanctify and † consecrate these elect, *We etc.*

The Bishop kneels again, and the Litany is continued to the end.

Ut nos exaudire digneris, *Te rogamus.*

That Thou wouldst vouchsafe graciously to hear us, *We etc.*

Fili Dei, *Te rogamus.*

Son of God, *We etc.*

Agnus Dei, qui tollis peccata mundi, *Parce nobis, Domine.*

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*

Agnus Dei, qui tollis peccata mundi, *Exaudi nos, Domine.*

Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*

Agnus Dei, qui tollis peccata mundi, *Miserere nobis.*

Lamb of God, who takest away the sins of the world, *Have mercy on us.*

Christe audi nos.

Christ, hear us.

Christe exaudi nos.

Christ, graciously hear us.

Kyrie eleison.

Lord, have mercy on us.

Christe eleison. Christ, have mercy on us.

Kyrie eleison. Lord, have mercy on us.

After the Litany, the ordinands rise.

The Bestowal of the Office. *The most solemn moment of the Rite of Ordination has now arrived, the moment in which that wonderful transformation takes place in the soul of the ordinand, which makes him "Priest forever according to the Order of Melchisedech." The Bishop imposes both his hands upon each ordinand without saying any prayer, and after this, all priests present do the same; then the Bishop and all priests raise their right hands and hold them extended over the candidates. All is hushed in silence — it is as if the heavens opened and the Holy Spirit came down in visible form to take possession of His elect: "The Spirit of the Lord is upon me, because the Lord hath anointed me" (Is. 61, 1).*

With his arms extended, the Bishop prays:

Oremus, fratres carissimi, Deum Patrem omnipotentem, ut super hos famulos suos, quos ad Presbyterii munus elegit, coelestia dona multiplicet; et quod ejus dignatione suscipiunt, ipsius consequantur auxilio. Per Christum Dominum nostrum.

℟. Amen.

Let us, dearly beloved brethren, beseech God, the Father Almighty, to bestow in abundance heavenly gifts upon these His servants whom He has chosen for the priesthood. May they by His help accomplish what they undertake in following His gracious call. Through Christ our Lord.

℟. Amen.

Prayer. *The Bishop turns to the altar, and says:*

Oremus. Let us pray.

The ministers:

Flectamus genua.	Let us bend our knees.
℟. Levate.	℟. Arise.

Again the Bishop turns to the ordinands, and prays:

Exaudi nos, quaesumus, Domine Deus noster, et super hos famulos tuos bene † dictionem Sancti Spiritus, et gratiae Sacerdotalis infunde virtutem: ut, quos tuae pietatis aspectibus offerimus consecrandos, perpetua muneris tui largitate prosequaris. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti Deus.	Hear us, we beseech Thee, Lord our God, and pour out upon these Thy servants the † blessing of the Holy Spirit and the power of priestly grace. Sustain them forever with the bounty of Thy gifts, whom we present to Thy mercy to be consecrated. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the same Holy Ghost.

The following is said by the Bishop, with his arms extended:

℣. Per omnia saecula saeculorum.	℣. Forever and ever.
℟. Amen.	℟. Amen.
℣. Dominus vobiscum.	℣. The Lord be with you.
℟. Et cum spiritu tuo.	℟. And also with thee.
℣. Sursum corda.	℣. Lift up your hearts.
℟. Habemus ad Dominum.	℟. We have lifted them to the Lord.

℣. Gratias agamus Domino Deo nostro.

℟. Dignum, et justum est.

Vere dignum, et justum est, aequum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte, Pater omnipotens, aeterne Deus, honorum auctor et distributor omnium dignitatum; per quem proficiunt universa, per quem cuncta firmantur, amplificatis semper in melius naturae rationalis incrementis, per ordinem congrua ratione dispositum.

Unde et Sacerdotales gradus, atque officia Levitarum, Sacramentis mysticis instituta creverunt: ut cum Pontifices summos regendis populis praefecisses, ad eorum societatis et operis adjumentum, sequentis ordinis viros et secundae dignitatis eligeres. Sic in eremo per septuaginta virorum prudentium mentes Moysi spiritum propagasti; quibus ille

℣. Let us give thanks to the Lord our God.

℟. It is meet and just.

It is truly meet and just, right and profitable unto salvation to give thanks to Thee, Holy Lord, Father Almighty, Eternal God, Giver of honors and Dispenser of all dignities. Through Thee all things prosper; by Thee they are sustained; thru Thee the endowments of our rational nature are continually raised to a higher perfection according to a wisely appointed plan.

Thus have come into existence priestly Orders and the offices of Levites, instituted amid sacred mysteries. When Thou didst appoint high priests to govern the people, Thou didst also choose men of lower rank and dignity to be at their side and to assist them in their work. Thus, in the desert, Thou didst instil the spirit of Moses

adjutoribus usus, in populo innumeras multitudines facile gubernavit. Sic et in Eleazarum et Ithamarum filios Aaron paternae plenitudinis abundantiam transfudisti; ut ad hostias salutares, et frequentioris officii Sacramenta, ministerium sufficeret Sacerdotum. Hac providentia, Domine, Apostolis Filii tui Doctores fidei comites addidisti, quibus illi orbem totum secundis praedicationibus impleverunt.

into the minds of the seventy judicious men, so that with their help he easily governed the countless multitudes of the people. In like manner Thou didst transfer to Eleazar and Thamar, the sons of Aaron, the fulness of their father's priestly power, so that there might be a sufficient number of priests for the offering of salutary sacrifices and the performance of the numerous sacred rites. By the same providence Thou hast joined to the Apostles of Thy Son teachers of the faith; and with their help they have filled the whole world with the glad tidings of the Gospel.

Quapropter infirmitati quoque nostrae, Domine quaesumus, haec adjumenta largire; qui quanto fragiliores sumus, tanto his pluribus indigemus. Da, quaesumus omnipotens Pater, in hos famulos tuos Presbyterii dignitatem; innova in visceribus eorum spiritum sanctitatis; ut acceptum a te Deus secundi meriti mu-

Therefore, we beseech Thee, O Lord, give also to us such help in our infirmity; we need it the more, as our weakness is so much greater than theirs. We beseech Thee, Almighty Father, invest these Thy servants with the dignity of the priesthood. Do Thou renew in their hearts the spirit of holiness, so that they may

nus obtineant, censuramque morum exemplo suae conversationis insinuent. Sint providi cooperatores ordinis nostri; eluceat in eis totius forma justitiae, ut bonam rationem dispensationis sibi creditae reddituri, aeternae beatitudinis praemia consequantur. Per eumdem Dominum nostrum Jesum Christum Filium tuum; qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti Deus, per omnia saecula saeculorum.

℟. Amen.

persevere in this office, which is next to ours in dignity, since they have received it from Thee, O God. May the example of their lives lead others to moral uprightness. May they be our watchful fellow-laborers, and assist us in our episcopal office; and, setting the example of a holy life in every respect, may they be able to give a good account of the stewardship entrusted to them, and thus attain the prize of eternal glory. Through the same Jesus Christ, Thy Son, our Lord, who liveth and reigneth in the unity of the Holy Ghost, God forever and ever. ℟. Amen.

Investiture with the Priestly Vestments. *The Bishop now imposes the stole, in the manner in which it is worn by priests for mass (i. e., in the form of a cross), upon each candidate kneeling before him. In doing this, he says:*

Accipe jugum Domini; jugum enim ejus suave est, et onus ejus leve.

Receive the yoke of the Lord; for His yoke is sweet and His burden light.

Then the Bishop vests the candidates in the chasuble, in such a manner that only the front part hangs down and the back part remains folded, saying at the same time:

Accipe vestem Sacerdotalem, per quam cari-

Receive the priestly garb, by which charity

tas intelligitur; potens est enim Deus, ut augeat tibi caritatem, et opus perfectum.

is signified; for God is powerful to increase your charity and the perfection of your work.

The ordained answer:

Deo gratias.

Thanks be to God.

Prayer. *While all are kneeling, the Bishop prays*:

Deus sanctificationum omnium auctor, cuius vera consecratio, plenaque benedictio est, tu Domine, super hos famulos tuos, quos ad Presbyterii honorem dedicamus, munus tuae benedictionis infunde: ut gravitate actuum, et censura vivendi probent se seniores, his instituti disciplinis, quas Tito, et Timotheo Paulus exposuit; ut in lege tua die ac nocte meditantes, quod legerint, credant; quod crediderint, doceant; quod docuerint, imitentur; justitiam, constantiam, misericordiam, fortitudinem, ceterasque virtutes in se ostendant; exemplo praebeant; admonitione confirment; ac purum et

O God, Author of all holiness, from whom comes true consecration and the fulness of benediction, do Thou, O Lord, pour out Thy gracious blessing upon these Thy servants, upon whom we confer the honor of the Priesthood. May they, by gravity of demeanor and strictness of life, prove themselves to be elders, trained according to the principles which Paul set down for Titus and Timothy. May they keep Thy law before their minds, day and night, believe what they read, teach what they believe, and live according to what they teach. May they show forth justice, con-

immaculatum ministerii sui donum custodiant; et in obsequium plebis tuae, panem et vinum in corpus et sanguinem Filii tui immaculata benedictione transforment; et inviolabili caritate in virum perfectum, in mensuram aetatis plenitudinis Christi, in die justi et aeterni judicii Dei, conscientia pura fide vera, Spiritu Sancto pleni resurgant. Per eumdem Dominum nostrum Jesum Christum Filium tuum; qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti Deus, per omnia saecula saeculorum.

℟. Amen.

stancy, fortitude, and all other virtues, be leaders by their example, inspire strength by exhortation, and preserve the grace of their ministry pure and undefiled. And thus, as ministers of Thy people, may they by a spotless benediction change bread and wine into the Body and Blood of Thy Son. And having kept their conscience pure and true their faith in never failing charity, may they rise on the day of God's just and final judgment, full of the Holy Ghost as perfect men, in the fulness of the manhood of Christ. Through the same Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee in the unity of the same Holy Ghost, God forever and ever. ℟. Amen.

Here the Bishop kneels before the altar and in a loud voice begins the hymn:

Veni, Creator Spiritus,	Come, Holy Ghost, Creator, come,
Mentes tuorum visita,	From Thy bright celestial throne!
Imple superna gratia,	Come, take possession of our souls,

Quae tu creasti, pectora.
And make them all Thine Own!

Qui diceris Paraclitus,
Thou who art called the Paraclete,

Altissimi donum Dei,
Best Gift of God above,

Fons vivus, ignis, caritas,
The Living Spring, the Living Fire,

Et spiritalis unctio.
Sweet Unction, and True Love!

Tu septiformis munere,
Thou who art sevenfold in Thy grace,

Digitus paternae dexterae,
Finger of God's right hand,

Tu rite promissum Patris,
His Promise, teaching little ones,

Sermone ditans guttura.
To speak and understand!

Accende lumen sensibus,
O Guide our minds with Thy blest light,

Infunde amorem cordibus,
With love our hearts inflame,

Infirma nostri corporis,
And with Thy strength which ne'er decays,

Virtute firmans perpeti.
Confirm our mortal frame.

Hostem repellas longius,
Far from us drive our hellish foe,

Pacemque dones protinus,
True peace unto us bring,

Ductore sic te praevio,
And through all perils guide us safe,

Vitemus omne noxium.
Beneath Thy sacred wing.

Per te sciamus da Patrem,
Through Thee may we the Father know,

Noscamus atque Filium,	Through Thee the Eternal Son,
Teque utriusque Spiritum,	And Thee the Spirit of Them Both,
Credamus omni tempore.	Thrice blessed Three in One.
Deo Patri sit gloria,	Now to the Father and the Son
Et Filio qui a mortuis	Who rose from death, be glory given,
Surrexit ac Paraclito	With Thee, O holy Comforter,
In saeculorum saecula.	Henceforth by all in earth and heaven.
℟. Amen.	℟. Amen.

The Anointing of the Hands. *After the first stanza, the Bishop seats himself. He takes off his gloves, and a cloth or towel is spread over his lap. Now the candidates approach, and kneel before him, one by one, while he proceeds to anoint their hands. They hold before him their hands in such a manner that the palms are turned upward and the sides and little fingers touch each other. The Bishop then dips his thumb into the holy oil and draws a line from the thumb of the right hand to the index finger of the left and from the thumb of the left hand to the index finger of the right, and anoints the whole of both palms. While doing this, he pronounces the following prayer:*

Consecrare et sanctificare digneris, Domine, manus istas per istam unctionem, et nostram bene † dictionem.	Vouchsafe, O Lord, to consecrate and sanctify these hands by this our unction and our † blessing.
℟. Amen.	℟. Amen.
Ut quaecumque benedixerint, benedicantur,	That whatsoever they shall bless may be

et quaecumque consecraverint, consecrentur, et sanctificentur, in nomine Domini nostri Jesu Christi.

blessed, and whatsoever they shall consecrate be consecrated and sanctified, in the name of our Lord Jesus Christ.

Each candidate answers: Amen.

Bestowal of the Power to Offer the Holy Sacrifice of the Mass. *By the preceding rite of the imposition of hands the candidates have been made priests, and possess all priestly powers. But the power to say mass, to change bread and wine into the Body and Blood of Christ, is such a tremendous, awe-inspiring power that a special rite is employed to express its bestowal and to bring more fully into realization what has been received. Having anointed the hands, the Bishop closes them, and one of the assisting priests binds them together with a white cloth, leaving the fingers free. Then the Bishop purifies his thumb with crumbs of bread. After this, the ordained again approach the Bishop and kneel before him. A chalice, containing wine and water, and the paten with a host lying on it, is presented to each; whereupon the ordained takes the paten between the index and the middle finger, touching with the latter the cup of the chalice while the Bishop says:*

Accipe potestatem offerre sacrificium Deo, Missasque celebrare, tam pro vivis, quam pro defunctis. In nomine Domini.

Receive the power to offer sacrifice to God and to celebrate mass for the living as well as for the dead.

℟. Amen. ℟. Amen.

The Bishop washes his hands, and continues the mass. If Deacons have also been ordained, one of the newly ordained reads the Gospel simultaneously with the Bishop. After the Offertory, the Bishop puts on the mitre and takes his seat before the middle of the altar. All the or-

dained now approach in due order, two by two, and, kneeling, offer to the Bishop a burning candle, at the same time kissing the Bishop's ring. If the number of the ordained is very great, only one of each Order offers a candle.

Having received this offering, the Bishop washes his hands, and the mass is continued. From now on, all the newly ordained priests say the mass together with the Bishop, and all prayers, even those usually said in a low voice, are said aloud.

THE OFFERTORY

At the Offering of the Host:

Suscipe, sancte Pater, omnipotens, aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam aeternam. Amen.

Accept, Holy Father, Almighty and Eternal God, this spotless host, which I, Thy unworthy servant, offer to Thee, my living and true God, for my innumerable sins, offences and negligences, for all here present and for all the faithful, living and dead, that it may be profitable for my and their salvation unto life eternal. Amen.

At the Mixing of Wine and Water:

Deus qui humanae substantiae dignitatem mirabiliter condidisti, et

O God, who in creating didst exalt human nature wonderfully, and

mirabilius reformasti: da nobis per huius aquae et vivi mysterium ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

hast restored it more wonderfully, grant us by the mystery of this wine and water to be partakers of the divine nature of Him who deigned to assume our human nature, Jesus Christ, Thy Son, our Lord. Who liveth and reigneth with Thee in the unity of the Holy Ghost, God forever and ever. Amen.

At the Offering of the Chalice:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra, et totius mundi salute cum odore suavitatis ascendat. Amen.

We offer to Thee, O Lord, the chalice of salvation, beseeching Thy clemency that it may ascend before Thy Divine Majesty with the odor of sweetness for our salvation and that of the whole world. Amen.

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Humbled in mind and contrite of heart may we be received by Thee, O Lord; and may this our sacrifice be so offered in Thy sight that it may be pleasing to Thee, Lord God.

Veni sanctificator, omnipotens aeterne De-

Come, Sanctifier, Almighty and Eternal

us: et bene † dic hoc sacrificium, tuo sancto nomini praeparatum.

God, and † bless this sacrifice which has been prepared for Thy holy name.

At the Washing of the Hands (Ps. 25: 6—12):

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.

I will wash my hands among the innocent; and will compass Thy altar, O Lord.

Ut audiam vocem laudis: et ennarem universa mirabilia tua.

That I may hear the voice of praise and tell of all Thy wondrous works.

Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.

O Lord, I have loved the beauty of Thy house, and the place where Thy glory dwelleth.

Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.

Destroy not my soul, O Lord, with the wicked; nor my life with men guilty of blood,

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Whose hands work iniquity, and whose right hands are filled with bribes.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

But for me, I have walked in my innocence; save me and have mercy on me.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

My foot hath stood in the straight path; in the assemblies of the people, I will bless Thee, O Lord.

Gloria Patri, et Filio et Spiritui Sancto.

Sicut erat in principio, et nunc et semper: et in saecula saeculorum. Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Glory be to the Father is omitted in Passion-time.

Prayer to the Blessed Trinity:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis et Beati Joannis Baptistae, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in coelis, quorum memoriam agimus in terris. Per eumdem Christum Dominum nostrum. Amen.

Receive, O Holy Trinity, this oblation which we offer up to Thee in memory of the passion, resurrection, and ascension of Our Lord, Jesus Christ, in honor of the Blessed Mary ever Virgin, blessed John the Baptist, the Holy Apostles Peter and Paul, of these (i. e., the saints whose relics are here in the altar) and all the saints. May it redound to their honor and to our salvation; and may they whose memory we celebrate on earth vouchsafe to intercede for us in heaven. Through the same Christ our Lord. Amen.

The Orate Fratres:

Orate fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Pray, brethren, that my sacrifice and yours may be acceptable to God the Father Almighty.

The ministers answer:

Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque ecclesiae suae sanctae. Amen.

May the Lord accept this sacrifice from thy hands, for the praise and glory of His name, as also for our benefit and that of the whole Church.

The Bishop and all the ordained say: Amen.

The Secret.

This is a prayer which varies according to the day. In the ordination mass the following Secret is always added to that of the day.

Tuis, quaesumus Domine, operare mysteriis, ut haec tibi munera dignis mentibus offeramus. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit, et regnat in unitate Spiritus Sancti Deus

Bring it to pass, O Lord, we beseech Thee, by Thy mysteries, that we may offer up to Thee these gifts with a worthy disposition. Through our Lord Jesus Christ, Thy Son, who with Thee in the unity of the Holy Ghost liveth and reigneth, God

The Preface.

It varies according to feasts and seasons. The following is the common Preface.

Per omnia saecula saeculorum.

℟. Amen.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Sursum corda.

℟. Habemus ad Dominum.

℣. Gratias agamus Domino Deo nostro.

℟. Dignum et justum est.

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, aeterne Deus: per Christum, Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt potestates. Caeli caelorumque virtutes ac beata Seraphim socia exsultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas, deprecamur, supplici confessione dicentes:

Forever and ever.

℟. Amen.

℣. The Lord be with you.

℟. And also with thee.

℣. Lift up your hearts.

℟. We have lifted them up to the Lord.

℣. Let us give thanks to the Lord our God.

℟. It is meet and just.

It is truly meet and just, right and profitable unto salvation, that we should at all times and in all places, give thanks to Thee, O Holy Lord, Almighty Father, Eternal God, thru Christ our Lord. Thru Him the angels praise Thy majesty, the Dominations, adore, the Powers tremble before it; the heavens, the heavenly hosts, and blessed Seraphim, with jubilant accord, glorify it. We beseech Thee that also our voices may be joined to theirs while we humbly praise Thee and say:

Sanctus, sanctus, sanctus Dominus, Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

Holy, holy, holy, Lord, God of Hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He who cometh in the name of the Lord. Hosanna in the highest.

Canon — First Part

Prayer for the Church

Te igitur clementissime Pater, per Jesum Christum, Filium tuum, Dominum nostrum, supplices rogamus, ac petimus, uti accepta habeas et benedicas haec † dona, haec † munera, haec † sancta sacrificia illibata, in primis, quae tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis, atque catholicae et apostolicae fidei cultoribus.

We therefore humbly pray and beseech Thee, Most Merciful Father, through Jesus Christ Thy Son, our Lord, that Thou wouldst accept and bless these † gifts, these † offerings, this holy and stainless † sacrifice, which we offer to Thee, in the first place, for Thy holy Catholic Church. Vouchsafe to pacify, guard, unite, and govern it, throughout the world, together with Thy servant, our Pope N., and (here the Bishop says: "with Thy unworthy servant," while the ordained continue) with our Bishop

N., and with all those who profess and propagate the Catholic and Apostolic faith.

Memento for the Living

Memento Domine, famulorum famularumque tuarum N. N.: et omnium circumstantium, quorum tibi fides cognita est et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suae: tibique reddunt vota sua aeterno Deo, vivo et vero.

Remember, O Lord, Thy servants and handmaids, N. N., and all here present, whose faith and devotion are known to Thee; for whom we offer Thee, or who themselves offer Thee, this sacrifice of praise for themselves and all theirs, to obtain the redemption of their souls, their hoped-for salvation and safety, and pay their vows to Thee, the Eternal God, living and true.

Commemoration of the Saints

Communicantes et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simo-

This we do in communion with and honoring the memory, especially of the glorious, ever Virgin Mary, the Mother of our God and Lord Jesus Christ, and also of Thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Mat-

nis et Thadaei: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani: et omnium sanctorum tuorum quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eumdem Christum, Dominum nostrum. Amen.

thew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and all Thy saints. By their merits and prayers grant that we may in all things be made secure by Thy protection and help. Through the same Christ our Lord. Amen.

Prayer Preparatory for the Consecration

Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae quaesumus, Domine, ut, placatus accipias diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

Therefore we beseech Thee, O Lord, graciously to accept this oblation from us Thy servants and from Thy whole family. Give peace in our days, and bid us be delivered from eternal damnation, and numbered in the flock of Thine elect. Thru our Lord Jesus Christ. Amen.

Quam oblationem tu, Deus, in omnibus, quaesumus, bene † dictam, adscrip † tam, ra † tam, rationabilem, acceptabilemque facere digneris: ut nobis Cor † pus, et

Vouchsafe, O God, we beseech Thee, to make this oblation, in every way the † blessed, † legitimate, † unchanging, reasonable, and acceptable sacrifice, so that

San † guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

it may become for us the † Body and † Blood of Thy dearly beloved Son, our Lord Jesus Christ.

THE CONSECRATION

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in caelum ad te Deum, Patrem suum omnipotentem, tibi gratias agens, bene † dixit, fregit, deditque discipulis suis, dicens: Accipite et manducate ex hoc omnes.

HOC EST ENIM CORPUS MEUM.

Simili modo, postquam coenatum est, accipiens et hunc praeclarum calicem in sanctas, ac venerabiles manus suas: item tibi gratias agens, bene † dixit deditque discipulis suis, dicens: accipite et bibite ex eo omnes.

HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMEN-

Who, on the day before He suffered, took bread into His holy and venerable hands and, with eyes lifted towards heaven, to Thee, O God, His Almighty Father, giving thanks to Thee, † blessed, broke, and gave it to His disciples, saying: Take and eat ye all of this

FOR THIS IS MY BODY.

In like manner, after they had supped, taking also this glorious chalice into His holy and venerable hands, and again giving thanks to Thee, He blessed it, and gave it to His disciples, saying: take and drink ye all of it.

FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND EVER-

TI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

LASTING TESTAMENT, THE MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU AND FOR ALL FOR THE REMISSION OF SINS.

Haec quotiescumque feceritis, in mei memoriam facietis.

As often as ye do these things, ye shall do them for a commemoration of Me.

Canon — Second Part

The Oblation of the Sacrifice

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui, Domini nostri, tam beatae passionis, nec non et ab inferis resurrectionis, sed et in caelos gloriosae ascensionis: offerimus praeclarae majestati tuae de tuis donis ac datis, hostiam † puram, hostiam † sanctam, hostiam † immaculatam, Panem † sanctum vitae aeternae, et Calicem † salutis perpetuae.

Wherefore, O Lord, we Thy servants, and likewise Thy holy people, call to mind the Blessed Passion, the Resurrection from the dead, and the Glorious Ascension into heaven, of the same Christ, Thy Son, our Lord; and we offer to Thy exalted Majesty, from among Thy gifts and presents, a pure † victim, a holy † victim, a stainless † victim, the Sacred † Bread of eternal life, and the Chalice † of eternal salvation.

Supra quae propitio ac sereno vultu respicere

Vouchsafe to look down upon this obla-

digneris: et accepta habere sicuti accepta habere dignatus es, munera pueri tui justi Abel, et sacrificium Patriarchae nostri Abrahae: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

tion with favor and grace; accept it as Thou didst accept the gifts of Thy servant, just Abel, the sacrifice of Abraham, our Patriarch, and that holy sacrifice, that clean oblation, which Thy high priest, Melchisedech, offered to Thee.

Supplices te rogamus, omnipotens Deus: jube haec perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinae majestatis tuae: ut quotquot, ex hac altaris participatione sacrosanctum Filii tui Cor † pus et San † guinem sumpserimus, omni benedictione caelesti et gratia repleamur. Per eumdem Christum Dominum nostrum. Amen.

Suppliantly we beseech Thee, Almighty God, that Thou command it, to be carried by the hands of Thy holy Angel, upon Thine altar on high, before Thy Divine Majesty. May we all, who, from this altar, partake of the Sacred † Body and † Blood of Thy Son, be filled with all heavenly blessing and grace. Through the same Christ our Lord. Amen.

Memento for the Poor Souls

Memento etiam, Domine, famulorum, famularumque tuarum N. N. qui nos praecesserunt cum signo fidei, et dor-

Remember also, O Lord, Thy servants and handmaids, N. N., who have gone before us with the sign of faith

miunt in somno pacis.

Ipsis, Domine, et omnibus in Christo quiescentibus locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per Christum Dominum nostrum. Amen.

and sleep the sleep of peace.

Grant, we beseech Thee, O Lord, to these and to all who rest in Christ, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

Prayer for Union of the Church Militant with the Church Triumphant

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia, et omnibus sanctis tuis: intra quorum nos consortium, non aestimator meriti, sed veniae, quaesumus, largitor admitte. Per Christum Dominum nostrum,

Also to us sinners, Thy servants, who hope in the multitude of Thy mercies, grant some part and fellowship with Thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia and all Thy saints. Admit us, we beseech Thee, into their company, not weighing our merit, but mercifully granting forgiveness. Through Christ our Lord,

The End of the Canon

Per quem haec omnia, Domine, semper bona creas, sanct † ificas, vivi † ficas, bene † dicis, et praestas nobis.

Per † ipsum, et cum † ipso, et in † ipso, est tibi Deo † Patri omnipotenti, in unitate Spiritus † Sancti, omnis honor et gloria.

Per omnia saecula saeculorum.

℟. Amen.

Through whom Thou, O Lord, dost always create, † sanctify, † quicken, † bless, and bestow these gifts on us.

Through † Him, and with † Him, and in † Him, all honor and glory is given unto Thee, O God, the † Father, in the unity of the Holy † Ghost.

Forever and ever.

℟. Amen.

Preparation for Holy Communion

The Our Father

Oremus. Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Pater noster, qui es in coelis, sanctificetur nomen tuum, adveniat regnum tuum, fiat voluntas tua, sicut in coelo et in terra: panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem.

Let us pray. Admonished by wholesome precepts, and taught by divine instruction, we make bold to say:

Our Father, who art in heaven: hallowed be Thy name: Thy kingdom come: Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation.

℟. Sed libera nos a malo.
Amen.

℟. But deliver us from evil.
Amen.

The following prayer is a further development of the last petition of the Our Father.

Libera nos, quaesumus, Domine, ab omnibus malis praeteritis, praesentibus et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris: ut ope misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi: Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit, et regnat in unitate Spiritus Sancti Deus. Per omnia saecula saeculorum.

Deliver us, we beseech Thee, O Lord, from all evils, past, present, and future. And by the intercession of the Blessed and Glorious Mary ever Virgin, Mother of God, and of Thy holy Apostles Peter and Paul, Andrew, and of all the saints, graciously give us peace in our days; so that assisted by Thy mercy we may ever be free from sin and secure from all perturbation. Through the same Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee in unity of the Holy Ghost, God, forever and ever.

℟. Amen.
Pax Domini sit semper vobiscum.

℟. Amen.
℣. May the peace of the Lord be always with you.

℟. Et cum spiritu tuo.

℟. And also with thee.

The Breaking of the Host and the Commingling of the Consecrated Elements

Haec commixtio, et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam aeternam. Amen.

May this commingling of the consecrated Body and Blood of our Lord Jesus Christ avail us who receive it unto life everlasting. Amen.

The Agnus Dei

Agnus Dei, qui tollis peccata mundi: Miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccata mundi: Miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy on us.

Agnus Dei, qui tollis pecata mundi: Dona nobis pacem.

Lamb of God, who takest away the sins of the world, grant us peace.

Prayer for Peace

Domine Jesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiae tuae: eamque secundum voluntatem tuam pacificare et coadunare digneris. Qui vivis et regnas Deus per omnia sae-

Lord Jesus Christ, who didst say to Thy Apostles: Peace I leave to you, my peace I give unto you; look not upon my sins, but upon the Faith of Thy Church: and vouchsafe to grant her peace and unity according to Thy will. Who livest and

cula saeculorum. Amen. reignest, God forever and ever. Amen.

After this oration, the Bishop kisses the altar and gives the Pax, i. e., the kiss of peace, to one representative of each of the Orders received. Each one first kisses the altar.

Pax tecum. Peace be with you.

Each one answers:

Et cum spiritu tuo. And also with thee.

Now those who have received the Pax give it to the next man of the same Order, and this one in turn to the next, until all have received it. Should the number of the ordained be very small, the Bishop himself gives the Pax to all.

After all have received the Pax, they kneel again and continue, with the Bishop.

Prayers for the Principal Fruits of Holy Communion

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhaerere mandatis, et a te nunquam separari permittas, qui cum eodem Deo Patre et

Lord Jesus Christ, Son of the living God, who by the will of the Father and the cooperation of the Holy Ghost, hast through Thy death given life to the world, deliver me through this Thy Sacred Body and Blood, from all my iniquities and from all evils. Make me always obedient to Thy commandments, and suffer me never to

Spiritu Sancto vivis et regnas Deus in saecula saeculorum. Amen.

be separated from Thee. Who with the same God the Father and the Holy Ghost livest and reignest God, forever and ever. Amen.

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in judicium et condemnationem, sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

Let not the partaking of Thy Body, O Lord Jesus Christ, which I presume to receive, unworthy though I am, turn to my judgment and condemnation; but do Thou in Thy mercy grant that it may be to me a protection and cure for body and soul. Who with the Father in the unity of the Holy Ghost livest and reignest God, forever and ever. Amen.

COMMUNION

The Communion of the Sacred Host

Panem coelestem accipiam, et nomen Domini invocabo.

Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

(*Ter*).

Corpus Domini nostri Jesu Christi custo-

I will take the Bread of Heaven and will call upon the Lord.

O Lord, I am not worthy that T h o u shouldst enter under my roof: but only say the word and my soul shall be healed.

(*Three times*).

May the Body of our Lord Jesus Christ keep

diat animam meam in vitam aeternam. Amen.

my soul unto life everlasting. Amen.

The Communion of the Sacred Blood

Quid retribuam Domino pro omnibus quae retribuit mihi?

What shall I return unto the Lord for all that He hath done to me?

Calicem salutaris accipiam, et nomen Domini invocabo.

I will take the chalice of salvation and will call upon the name of the Lord.

Laudans invocabo Dominum, et ab inimicis meis salvus ero.

I will give praise and call upon the Lord, and I shall be saved from my enemies.

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.

May the Blood of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

After the Bishop has himself consumed the sacred species, the newly ordained priests receive Holy Communion at his hands, but under one species only. The formula used by the Bishop for the distribution of Holy Communion is:

Corpus Domini nostri Jesu Christi custodiat te in vitam aeternam. Amen.

May the Body of our Lord Jesus Christ keep thee unto life everlasting. Amen.

Now the others who have been ordained approach the altar, genuflect, say the Confiteor and then receive Holy Communion in the usual way.

After receiving Holy Communion, those who have received Major Orders partake of some wine. One of the assisting priests, standing at the Epistle side near the corner

of the altar, holds a chalice and a purificator in readiness for this purpose. When all have received Holy Communion, the Bishop purifies the paten and the chalice while he says, together with the newly ordained priests:

Petitions after Holy Communion

Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

May we keep, O Lord, with a pure heart what we have received with the mouth, and may this temporal gift be to us a remedy unto life everlasting.

Corpus tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhaereat visceribus meis: et praesta; ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta: Qui vivis et regnas in saecula saeculorum. Amen.

May Thy Body, O Lord, of which I have partaken, and the Blood which I have drunk, cleave unto my soul; and grant that no stain of sin may remain in me after I have been refreshed with this pure and holy Sacrament. Who livest and reignest forever and ever. Amen.

Continuation of the Ordination Ceremonies

After the Bishop has taken the ablution, he washes his hands and then reads the following responsories, on the Epistle side:

Jam non dicam vos servos, sed amicos meos: quia omnia cognovistis, quae operatus sum in medio vestri,

From now on I shall call you servants no longer, but my friends: for you have known all things whatsoever I

Alleluia.

Accipite Spiritum Sanctum in vobis Paraclitum: Ille est, quem Pater mittet vobis, alleluia.

℣. Vos amici mei estis si feceritis quae ego praecipio vobis. Accipite Spiritum Sanctum in vobis Paraclitum.

℣. Gloria Patri, et Filio, et Spiritui Sancto.

Ille est, quem Pater mittet vobis, alleluia.

have wrought in the midst of you. Alleluia.

Receive in you the Holy Ghost, the Paraclete; He it is whom the Father will send you. Alleluia.

℣. You are my friends, if you do the things that I command you. Receive in you the Holy Ghost, the Paraclete.

℣. Glory be to the Father, and to the Son, and to the Holy Ghost. He it is whom the Father will send you. Alleluia.

The Alleluia is omitted from Septuagesima to Easter.

The Profession of Faith. *Having said this Responsory, the Bishop turns to the newly ordained priests. These, standing before the altar, now recite the Apostles' Creed, thus publicly professing the Faith which they are about to preach.*

Credo in Deum, Patrem omnipotentem, Creatorem coeli et terrae. Et in Jesum Christum, Filium ejus unicum Dominum nostrum: qui conceptus est de Spiritu Sancto, natus ex Maria Virgine: passus sub Pontio Pilato, crucifixus, mortuus, et sepultus: descendit ad

I believe in God, the Father Almighty, Creator of Heaven and earth. And in Jesus Christ His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; He descended

inferos: tertia die resurrexit a mortuis: ascendit ad coelos, sedet ad dexteram Dei Patris omnipotentis: inde venturus est judicare vivos et mortuos. Credo in Spiritum Sanctum, sanctam Ecclesiam Catholicam, Sanctorum communionem; remissionem peccatorum, carnis resurrectionem, vitam aeternam. Amen.

into hell; the third day He arose again from the dead; He ascended into heaven, sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

Bestowal of the Power to Forgive Sins. *It must be remembered that the ordained were made priests and received all priestly powers by the imposition of the hands of the Bishop. However, because of the excellence of the power to forgive sins, a special ceremony is employed to express its bestowal upon the priest. It is particularly fitting, that this should be done after the offering of that holy sacrifice by which Christ has brought us peace through the remission of sins.*

The newly ordained come up and kneel before the Bishop, who lays his hands on each one and says:

Accipe Spiritum Sanctum quorum remiseris peccata, remittuntur eis; et quorum retinueris, retenta sunt.

Receive the Holy Ghost; whose sins thou shalt forgive, they are forgiven them; and whose sins thou shalt retain, they are retained.

The Unfolding of the Chasuble. *Then he unfolds for each the chasuble which, up to now, the ordained have worn folded on the back, saying:*

Stola innocentiae induat te Dominus.	May the Lord clothe thee with the robe of innocence.

The Promise of Obedience. *Now the Bishop takes both hands of the ordained into his own, and asks for the promise of obedience:*

Promittis mihi, et successoribus meis reverentiam et obedientiam?	Dost thou promise me and my successors reverence and obedience?

If the Bishop be not the Ordinary of the ordained, he says:

To secular priests:

Promittis Pontifici Ordinario tuo, etc.	Dost thou promise to the Bishop thy Ordinary . . . .

To religious:

Promittis Pontifici (vel Praelato) Ordinario tuo pro tempore existenti reverentiam et obedientiam?	Dost thou promise to the Bishop (or Prelate) who will be thy Ordinary for the time being, reverence and obedience?

The priest answers:

Promitto.	I promise.

Then the Bishop, still holding the newly ordained priest's hands within his own, kisses him on the right cheek, saying:

Pax Domini sit semper tecum.	The peace of the Lord be always with thee.

The priest answers:

Amen.	Amen.

Instruction. *The ordained return to their places and the Bishop addresses to them the following exhortation:*

Quia res, quam tractaturi estis, satis periculosa est, filii dilectissimi, moneo vos, ut diligenter totius Missae ordinem, atque Hostiae consecrationem, ac fractionem, et communionem, ab aliis jam doctis Sacerdotibus discatis, priusquam ad celebrandum Missam accedatis.

Dearly beloved sons, the office which you shall perform in future is not without danger. Therefore I exhort you to learn carefully from other well-instructed priests the order of the whole mass, the consecration, the breaking of the host and communion, before you begin to say mass.

The Solemn Blessing. *The Bishop rises and blesses the priests kneeling before him:*

Benedictio Dei omnipotentis Pa † tris, et Fi- † lii, et Spiritus † Sancti descendat super vos; ut sitis benedicti in ordine Sacerdotali; et offeratis placabiles Hostias pro peccatis, atque offensionibus populi omnipotenti Deo, cui est honor, et gloria per omnia saecula saeculorum.

℟. Amen.

The blessing of Almighty God, the † Father, the † Son, and the Holy † Ghost descend upon you, that you may be blessed in the priesthood, and that for the sins and offenses of the people, you may offer up the Sacrifice of Propitiation to the Almighty God, to whom be honor and glory forever and ever.

℟. Amen.

Now follows the rest of the mass.

The Communion

This is usually a text from Holy Scripture and varies according to the day. Then:

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. The Lord be with you.

℟. And also with thee.

The Postcommunion

The second of the prayers which are said, is always the following oration.

Quos tuis, Domine, reficis Sacramentis, continuis attolle benignus auxiliis; ut tuae redemptionis effectum et mysteriis capiamus, et moribus: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, Per omnia saecula saeculorum.

In Thy goodness, O Lord, lift up by Thy continual help those whom Thou dost nourish with Thy sacraments, that we may attain the fruit of Thy redemption both by Thy mysteries and by our lives. Who with God the Father and the Holy Ghost livest and reignest, God forever and ever,

℟. Amen.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Ite Missa est (*vel*) Benedicamus Domino.

℟. Deo gratias.

℟. Amen.

℣. The Lord be with you.

℟. And also with thee.

℣. Go, the mass is ended (*or*) Let us bless the Lord.

℟. Thanks be to God.

Placeat tibi, sancta

May the homage of

Trinitas, obsequium servitutis meae: et praesta; ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

my service be pleasing to Thee, O Holy Trinity, and do Thou grant that the Sacrifice which I, Thy unworthy servant, have offered in the sight of Thy Majesty, may be acceptable to Thee, and, through Thy mercy a propitiation for me and all those for whom I have offered it. Through Christ our Lord. Amen.

The Last Blessing

℣. Sit nomen Domini benedictum.

℟. Ex hoc nunc et usque in saeculum.

℣. Adjutorium nostrum in nomine Domini.

℟. Qui fecit coelum et terram.

℣. Benedicat vos omnipotens Deus Pa † ter, et Fi † lius, et Spiritus † Sanctus.

℟. Amen.

℣. May the name of the Lord be blessed.

℟. From now henceforth, and forever.

℣. Our help is in the name of the Lord.

℟. Who made heaven and earth.

℣. May the Almigthy God, the † Father and the † Son, and the Holy † Ghost bless you.

℟. Amen.

The Final Admonition. *After the blessing, the Bishop seats himself and in the following words addresses all the ordained kneeling before him:*

Filii dilectissimi, diligenter considerate Ordinem per vos susceptum, ac onus humeris vestris impositum; studete sancte et religiose vivere, atque omnipotenti Deo placere, ut gratiam suam possitis acquirere: quam ipse vobis per suam misericordiam concedere dignetur.

Dearly beloved sons, earnestly reflect upon the ordination which you have received today and the burden which has been laid upon your shoulders. Endeavor to live holy and godly lives, and to be pleasing to Almighty God, that you may obtain His grace. May He in His mercy deign to bestow it upon you.

Singuli ad primam Tonsuram, vel ad quattuor minores Ordines promoti, dicite semel septem Psalmos poenitentiales, cum Litaniis, Versiculis, et Orationibus.

All those who have been promoted to the Tonsure or the Minor Orders, say the Seven Penitential Psalms with the Litany, Versicles, and Orations.

Ad Subdiaconatum, vel Diaconatum, Nocturnum talis diei.

Deacons and Subdeacons, say the Nocturn of the day.

Ad Presbyteratum vero ordinati post primam vestram Missam, tres alia Missas, videlicet, unam de Spiritu Sancto, aliam de beata Maria semper Virgine, tertiam pro fidelibus defunctis dicite, et omnipotentem Deum etiam pro me orate.

Those who have been ordained priests, say, after your first mass, three other masses: one of the Holy Ghost, one of the Blessed Virgin, and one for the Poor Souls; and finally, in your prayers to Almighty God remember also me.

The ordained answer:

Libenter. Gladly.

The Last Gospel

Then the Bishop turns to the altar and, together with the newly ordained priests, says the last Gospel; which is usually the beginning of the Gospel of St. John, though on certain days some other.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Initium sancti Evangelii secundum Joannem.

℟. Gloria tibi Domine.

℣. In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebrae eam non comprehenderunt.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimo-

℣. The Lord be with you.

℟. And also with thee.

℣. The beginning of the holy Gospel according to St. John.

℟. Praise be to Thee, O Christ.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made: in Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness

nium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. (Hic genuflectitur.) Et Verbum caro factum est, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae, et veritatis.

℟. Deo gratias.

to testify concerning the light, that all might believe through him. He was not the light, but was to give testimony of the light. That was the true Light, which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, He gave them power to be made the sons of God, to them that believe in His name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. (*Here all kneel.*) And the Word was made Flesh and dwelt among us; and we saw His glory, the glory as of the Only-begotten of the Father, full of grace and truth.

℟. Thanks be to God.

PRAYER FOR VOCATIONS

O JESUS, Eternal Priest and Pastor of souls, Thou hast compassion on Thy Holy Church and on all the souls whom Thou hast redeemed through Thy precious Blood. Behold, O Lord, how many peoples still live in paganism and heresy, how many hearts are as yet groaning under the tyranny of their passions, in the darkness of ignorance. O Jesus, these souls, benumbed by doubt, broken with grief, and led astray by evil passions, hope for an enlightening word, a guiding hand, a heart that will lead them back to the burning love of Thy Most Sacred Heart.

But alas, the pernicious storm of hatred penetrates into the very nurseries of the sanctuary, and nips in the bud priestly vocations which are so much needed to fill the vacancies caused in the ranks of priests by old age and death.

O Lord, come to our assistance, and raise up new and zealous candidates to be the messengers of Thy Church. Make them fearless and undaunted before the world's persecutions. Pour out upon Thy Church the treasures of Thy Providence, that we may be thus enabled to overcome the obstacles in the way of vocations.

Move the hearts of Thy faithful, that they may support and promote in every way the cause of vocations, since it is the cause of the salvation of the world and of Thy glory. Amen.

(300 *days indulgence each time; S. Penitentiary, Nov.* 14, 1921.)

ANTIPHON. Why stand ye here all the day idle? Go ye also into My Vineyard.

RESPONSE. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest.

Let us pray. O God, who dost not desire the death of the sinner, but rather that he be converted and live, grant, we beseech Thee, through the intercession of Blessed Mary, ever Virgin, and of all the saints, an increase of laborers for Thy Holy Church, who, cooperating with Christ, may give themselves and generously spend themselves for the salvation of souls, through the same Christ our Lord. Amen.

(300 *days indulgence each time; S. C. Indulg. March* 29, 1908.)

O. A. M. D. G.

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